

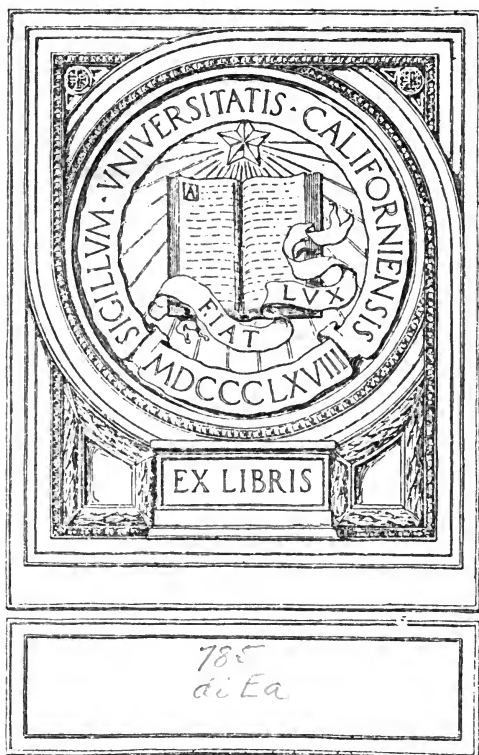


WINE

BY

THE
OF

1777



1st Circle - Various Pagan
Hymns.

2nd Circle - Various Pagan
(Hymns) (Hymns)

3rd Circle - Various Pagan
Hymns (Hymns)

4th Circle - Various Pagan
Hymns (Hymns)

5th Circle - Various Pagan
Hymns (Hymns)

6th Circle - Various Pagan
Hymns (Hymns)

7th Circle - Various Pagan
Hymns (Hymns)

8th Circle - Various Pagan
Hymns (Hymns)

9th Circle - Various Pagan
Hymns (Hymns)

10th Circle - Various Pagan
Hymns (Hymns)

incontinence

8th - fauchet 1 Panicle
seducers. Panicle 2 - flat

Pouch 3 - ^{Consp} Simvnaa Pope

4 - Piviner

5 - Bosses + Graptes

6 - Hypocrites

LA DIVINA COMMEDIA

The Divine Comedy of Dante Alighieri

*A line-for-line translation
in the rime-form of
the original, by*

Melville Best Anderson



Yonkers-on-Hudson, New York
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BY WAY OF INTRODUCTION

I

As to the form and phrasing of this translation, a few explanations seem desirable. This is a line-for-line translation retaining the original rime-form,—*terza rima*, or triple rime. In using the expression “line-for-line translation,” it is not meant to imply that every line will be found in the translation in the exact place where it is found in the original. The substance of every sentence or paragraph presents itself to the translator as material to be freely rehandled in accordance with the exigencies of the rime and the requirements of English idiom. It will be found that the number of lines in every canto of the translation corresponds to that of the original. In conformity with the genius of our language and the practice of our poets, the Italian hendecasyllabic line is rendered by the normal English line of ten syllables. As almost every Italian word ends with a vowel sound, the feminine or double rime, involving a line of eleven syllables, is normal in that language. To what issue the attempt to transplant the Italian eleven-syllable line into English leads, has been shown by the experiment of Lee-Hamilton with the *Inferno*. Like other poets of our tongue, I have introduced the eleven-syllable lines here and there, sometimes in considerable numbers, with a view to special expressiveness.

With respect to the choice of the English triple rime, I will frankly admit that the late Professor Charles Eliot Norton very strongly, although very kindly, advised me against it. Certainly there was little to encourage one in the results attained by those who had previously attempted to render the Poem in this form. To argue that because no one had succeeded with *terza rima* in English, failure was necessarily a foregone conclusion, seemed to me a plain begging of the question.

There was encouragement in the fact that Rossetti had succeeded beautifully in his translations of the minor poems in the original rime-forms, and that he, as well as Byron, had nobly rendered in triple rime the story of Francesca. In fact, the arguments against the attempt to translate Dante in the corresponding English meter were much on a plane with those raised against the attempts at the conquest of the Poles and of the Air. Twenty-one years ago, when I began this delightful labor, those conquests were still to make.

Twenty-one years is doubtless a long period to look forward to. Looking back, however, the time seems only too short, and I do not regret one hour of it. Should a friendly critic perchance admonish me that I ought to have tarried longer in Jericho, I should be inclined to agree with him. Parsons, a true poet, is said to have given a very much longer time to his brilliant experiment, leaving it after all only half done. Of the shortcomings of the present version I am, of course, more painfully aware than any one else can be. But I do think that in certain passages I have justified the choice of the triple rime as the form in which the translator can come nearest to the spirit and power of the great original. There were moments when I felt near the Master,—when he seemed to take the pen out of my hand and show me how the lines should read in English. Moments of happy, stimulating illusion, such as come to the translator as the supreme reward of fidelity!

To judge by much recent comment, Dante seems to be popularly known as the poet of the *Inferno*. In fact, persons who ought to know better have fallen into the loose habit of referring to the *Divine Comedy* as "Dante's *Inferno*." The *Inferno* has perhaps a hundred readers, where the *Purgatorio* has a score and the *Paradiso* one or two. Yet the two latter *Cantiche*

contain passages transcending in beauty and in moral significance anything in the *Inferno*. And to speak of my translation, inasmuch as I naturally gained in mastery of my difficult instrument as I proceeded, I believe my rendering of the *Paradiso* to be both technically and poetically superior to my rendering of the *Inferno*. I should be sorry, therefore, if any disappointed reader should lay down my version without looking at some of the later cantos. If the *Divine Comedy* be regarded as the Poet's spiritual autobiography, surely the *Inferno* must be essentially preliminary. The true center of the Poem, so considered, is found in the thirtieth and thirty-first cantos of *Purgatorio*.

With respect to the marginal notes, I wish to say that they of course make no claim to anything like completeness, being intended only as an unobtrusive running commentary to help the reader to slip through, or over, certain perplexing passages, so encouraging him to achieve the rather unusual feat of reading the whole *Divine Comedy* through at a few sittings. It is believed that this can be comfortably accomplished in the long winter evenings of a single week. I once read my translation of the whole *Inferno* to a friend at a single unbroken sitting.

To the longer notes which have been appended to certain cantos, I wish here to add the two following. The first is with respect to the pronoun of direct address. This is throughout the time-honored pronoun of the second person, "thou," with its corresponding forms. By this Dante and Virgil address each other; by this Dante addresses so great a personage as the Lady Matilda. This ordinary use of "thou" sets in marked relief the occasional exceptional use of "you" as the singular pronoun of direct address. The use of "you" is intended as a mark of the ceremonious respect due to royalty or superior rank. This is emphasized

by the Poet in the opening lines of *Paradiso* xvi. His use of "you" in that place in addressing his great ancestor is a sign of family pride, causing Beatrice to smile at the Poet's weakness. In *Purgatorio* xxxi, after Beatrice has assumed the remote and impersonal attitude of the judge, he uses this form in addressing her. He uses it out of reverence to Pope Adrian in *Purgatorio* xix. In the *Inferno* the Poet so addresses Farinata, the elder Cavalcanti, and Brunetto Latini, but not Pope Nicholas III. Wherever "thou (thy)" and "you (your)" are used in close connection, the reader may properly infer that different persons are thus referred to. For example, in *Inferno* xix, line 102, "thou" refers to Pope Nicholas, while in the next line but one "your" refers to the whole class to which he belongs.

The other note is with reference to the first line of the Invocation to the Muses, in the seventh line of the first canto of *Purgatorio*:

"Here let dead poesy arise again."

The commentators generally understand the words "dead poesy" to refer to the spiritual death which has been the subject of the Poem hitherto. But as our Poet teaches us to look in his verses for various phases of meaning (compare the famous letter to Can Grande), the question properly arises whether beside the allegorical, or moral, or anagogical meaning, there is not a meaning which, being on the surface, is not seen, for the very reason that we are searching for something deeper. That there is such an unnoted but rather obvious meaning is patent, as soon as one thinks of it. In the thirty-third canto of the *Inferno*, Poesy is certainly alive, passionately and powerfully alive in the highest degree. In the final canto, however, there is an intentional lowering of the temperature. Poesy seems

benumbed with the chill of Cocytus. Dante cannot, like Milton, make his Satan a lofty and heroic figure. He is no Baudelaire to suffuse the flowers of evil with sickly grace and unwholesome sentiment. It is a picture of unredeemed ugliness, without the dramatic quality and the charm of imagery and allusion that make us fairly hold our breath while witnessing the horrible transformations in *Inferno* xxiv and xxv. Even at the very end of the canto the description of the ascent is studiously plain. Done with Hell and glad to banish it from our minds, we hasten forward to the world of light:

"Tomorrow to fresh woods and pastures new."

II

Of special interest to the student of Dante are the handsome armorial shields of Florence and of her Patrician families. Drawings, in which colors are conventionally indicated by the arrangement of the lines, are here given of the arms of the Cavalcanti and of the Portinari; also of the Gianfigliuzzi, the first of the four coats distinctly described in *Inferno* xvii. Of still greater interest are the two colored plates of the old and the new shield of the Commune of Florence, referred to at the end of *Paradiso* xvi. The old emblem, the lily argent on a shield gules, was retained by the Ghibellines, while the Guelfs in the middle of the century (1251) reversed the colors. These plates serve also as an illustration of the important and sublime passage in *Paradiso* xviii, where we are told how the bird-like spirits formed the mystic constellated Eagle from the M of the word TERRAM. Now the *fleur-de-lis* of Florence might very well have served an ancient manuscript illuminator as a highly ornate initial letter M. Regarding it as such, the reader will easily imagine the

medial point of the letter to be developed, as the Poet describes, into the head and neck of an Eagle. In fact, the resemblance to the heraldic Eagle is striking. The Emblem may also be taken as an illustration of that passage in *Purgatorio* xxiii in which is recorded the quaint fancy that God stamped the word OMO (homo) on the face of man.

Inasmuch as my brief marginal notes pass without comment hundreds of names and allusions about which the reader may be curious, it is my pleasant duty to refer to a few of the abundant helps to the study of the Poet which exist in English. In the way of general criticism it happens that we have two essays worthy of the lofty subject, one by the English Dean, R. W. Church (Macmillan), and one by the American poet-critic, J. R. Lowell (Houghton Mifflin). In the whole wide field of Dante criticism, I have found nothing quite equal in their way to these two essays, which admirably supplement each other. Of the somewhat abundant comment that has recently arisen in connection with the commemorations of the Poet in this anniversary year, the most noteworthy essay that I have chanced to see is that of the eminent Italian thinker, Benedetto Croce, in the *Yale Review* (October, 1921).

Of editions of the Poet, the one published in the series of "Temple Classics" will be found on the whole most useful to the beginner. This contains a translation, facing the text, together with brief notes, useful maps, diagrams, tables, and pictures. The translation of the *Inferno* is the excellent one by John Carlyle. The other translations are less commendable, and the notes are too often wanting in urbanity.

In the way of a prose translation of the complete Poem, there is nothing quite equal to that by Charles Eliot Norton; and a whole library of information is

packed into his terse notes, which are the fruit of life-long study (Houghton Mifflin).

The notes to Longfellow's blank-verse translation are of a different character and are even more interesting. The progress of Dante studies, which has been very great during the past half century, has made many of Longfellow's interpretations obsolete. But as a body of literary parallels, Longfellow's notes should be in the hands of every reader (Houghton Mifflin).

The best edition of the text, with notes and arguments in English, is that by Professor C. H. Grandgent (Heath), who has made scholarly use of the works of the most recent Italian writers and investigators.

Fuller comment is given by H. F. Tozer, whose notes are published separately in three volumes by the Clarendon Press.

In the way of a handbook of historical and biographical information, there is nothing on the whole so good as the compact "Primer of Dante" by E. G. Gardner (Dent). It contains an analytic account of all the Poet's works, together with tables and diagrams and other information of value. Inexpensive and handy, it is the one book which I recommend to the reader as almost indispensable.

Perhaps the most important single book of reference for the student of Dante is the "Dictionary of Proper Names" by Paget Toynbee (Clarendon Press). This work contains some account of every one of the hundreds of persons introduced or referred to in the course of Dante's poems. Mr. Toynbee, who is now the most eminent living English Dante scholar, has had in hand for many years a general Dictionary to the language of Dante,—a work unhappily not yet completed.

It would give me deep pleasure to record here the names of friends who have helped me with advice and sympathy. As I have mentioned Professor Norton, it

would be ungracious not to add that, although believing me to be just another "Childe Roland" at the Dark Tower, he gave me unstinted assistance, as his notes on the manuscript of some of my earlier cantos bear witness. As I think of other and nearer friends, who encouraged my first crude attempts and who are now with Dante and Beatrice, I recall the pathetic words of Goethe:

"Sie hören nicht die folgenden Gesänge,
Die Seelen, denen ich die ersten sang."

(Those spirits do not hear the present cadence,
Who kindled to the song that first I sang.)

Of the many friends still happily with us to whom I feel deeply indebted, I cannot forbear to mention here Mr. Edward Howard Griggs, without whose timely and active assistance this translation would certainly not have seen the light of this memorial year.

M. B. A.

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INFERNO

I

PROEM: RESCUE OF DANTE BY VIRGIL

When half the journey of our life was done
I found me in a darkling wood astray,
Because aside from the straight pathway run.
Ah me, how hard a thing it is to say
What was this thorny wildwood intricate
Whose memory renews the first dismay!
Scarcely in death is bitterness more great:
But as concerns the good discovered there
The other things I saw will I relate.
How there I entered I am unaware,
So was I at that moment full of sleep
When I abandoned the true thoroughfare.
But when I reacht the bottom of a steep
Ending the valley which had overcome
My courage, piercing me with fear so deep,
Lifting mine eyes up, I beheld its dome
Already covered with that planet's light
Which along all our pathways leads us home.
Then was a little quieted the fright
That had been lurking in the heart of me
Throughout the passage of the piteous night.
And as the panting castaway, if he
Escape the wave and on the shore arrive
Turns back and gazes on the perilous sea,
Even so my spirit, still a fugitive,
Turned back to look again upon the shore
That never left one person yet alive.
My weary frame somewhat refresht, once more
Along the solitary slope I plied *canals*
So that the firm foot ever was the lower.

*Time: Morning
of Good Friday
of the Jubilee
year, 1300,
Dante being
midway on the
way to three-
score and ten.
Place: the "wan-
dering wood of
this life," where
Dante comes to
himself from
that sleep which
is spiritual
death*

Just what sins the three beasts typify is disputed. Elsewhere in the Poem the Wolf is the type of Avarice, by which Dante means all forms of selfish advantage at the expense of others. It is the sin which he most frequently stigmatizes; obviously, therefore, the allegory here cannot be merely personal

And lo! where but begins the mountainside,

A leopard light and very swift of pace

And covered with a gayly spotted hide.

Never withdrew she from before my face;

Nay, rather blockt she so my going on

That oft I turned my footing to retrace.

It was about the moment of the dawn;

Uprose the sun and paled the light benign

Of those fair stars which were beside him yon

When took they motion first from Love Divine:

So the sweet season and the time of day ^{quite lost}

Caused me to augur as a hopeful sign

That animal with skin bedappled gay:

Yet not so much but that I felt dismayed

To see a lion intercept my way. ^{in fact a mistake}

It seemed to me that he toward me made

With head erected and with hunger raving,

So that the very air appeared afraid:

And a she-wolf, made gaunt by every craving

Wherewith methought she heavy-laden went,

And much folk hitherto of joy bereaving; ^{now forth}

She brought on me so much discouragement

By terror of her aspect that perforce

I forfeited all hope of the ascent.

And as one, interrupted in his course

Of winning when his fortune is undone

Is full of perturbation and remorse, !

That truceless beast made me such malison, ^(+ tale)

And coming on against me pace by pace ^(step!)

Baffled me back where silent is the sun.

While I was falling back to that low place, ^(below)

A certain person there appearance made,

Whose lengthened silence argued feebleness.

When him I saw in the deserted glade,

"Have pity upon me!" I imploring cried,

"Whate'er thou beest, whether man or shade."

"Not man,—a man once was I," he replied,

"My parents both were born at Mantua,
And were of Lombard blood on either side.

Sub Julio was I born, though late the day,
And under good Augustus lived at Rome
When false and lying deities bore sway. (P. 100)

I was a poet: that just hero whom
Anchises ^{Beatrice} ~~sired~~ I sang, who came from Troy
After the burning of proud Ilium.

But why dost thou return to such annoy,
Wherefore ascend not the delightful Mount,
Beginning and occasion of all joy?"—

"Art thou indeed that Virgil, and that fount
Whence pours of eloquence so broad a stream?"
I made reply to him with bashful front.

"O of the other poets light supreme, — ~~source of light~~ —
May the long study well avail me now
And the great love that made thy book my theme.

Thou art my Master and my Author thou,
And thou alone art he from whom results ^{touch}
The goodly style whereto my honors owe.

~~look~~ Behold the beast that doth my steps repulse:
Come to my help against her, famous sage,
For palpitates my every vein and pulse."—

"Another journey must thy steps engage,"
When he beheld me weeping, did he say,
"Wouldst from this savage place make pilgrimage;

Because this beast whereto thou criest, gives way))
Never to any comer, but doth sore
Impede and harass him until she slay. ~~harass~~ —

Malignant is she so that nevermore (~~no more~~)
The craving of her appetite is fed,
And after food is hungrier than before.

Many are the animals that with her wed,
And there shall yet be more, until the Hound
Shall come and in her misery strike her dead.

Dante's choice of Virgil as his guide is a noble instance of that humanity which is above all creeds. The Roman poet is made the type of human reason and he therefore retires, in the Earthly Paradise, in favor of Beatrice who typifies "the good of intellect," i.e. the knowledge of God

The Hound is to be a great national deliverer, such as Dante at one time hoped Henry of Luxemburg would be. Here he seems to have in mind Can Grande della Scala, but the reference is purposely vague

His food shall not be either pelf or ground
 But what is loving, wise, and valorous:
Feltro and Feltro shall his nation bound. ?
 That humble Italy preserves he thus
 For which the maid Camilla bit the dust,
 Turnus and Nisus and Euryalus.
 And out of every city shall he thrust
 That beast, until he drive her back to Hell
 Whence she was first let loose by envious lust.
 Wherefore for thee I think and judge it well
 Thou follow me, and I will bring about
 Thy passage thither where the eternal dwell.
 There shalt thou hearken the despairing shout,
 Shalt see the souls of yore, each woeful guest
 Who craving for the second death cry out.
 Shalt see thereafter those who are at rest
 Amid the flame, because their wishes bend
 To make them, whensoever, of the blest.
 If then to these thou wishest to ascend,
 For this a worthier soul than I shall wait,
 And with her will I leave thee at the end:
 Because that Emperor who there holds state,
 Seeing I was a rebel to His law,
 Wills that through me none pass His City-gate.
 There rules His Love, as everywhere His Awe;
 There in His Capital He sits on high:
 Happy His chosen who may nigh Him draw."—
 "O Poet, I entreat of thee," said I,
 "By that Divinity thou didst not know,
 So this and greater evil I may fly,
 That where thou saidst I may a pilgrim go,
 And led by thee Saint Peter's portal find,
 And those thou makest out afflicted so."—
 Then moved he on, I following behind.

II

VIRGIL DESCRIBES THE APPEAL OF BEATRICE

Day was departing and the dusky air
 Loosing the living things on earth that dwell
 From their fatigues; and I alone was there
 Preparing to sustain the war, as well
 Of the long way as also of the woe,
 Which now unerring memory will tell.
 O Muses! O high Genius, aid me now!
 O Memory who wrote down what I did see,
 Herein all thy nobility will show.
 Now I began: "Poet who guidest me,
 Look to my worth if it be plenteous,
 Ere to the hard pass thou confidest me.
 Thou tellest that the Sire of Silvius
 Went to the everlasting world, while still
 Corruptible, and in the body thus.
 But that the Adversary of every ill
 Should grace him so, viewing the issue high
 And who he was and what he should fulfill,
 Seems not unfit to the understanding eye:
 For he was father of imperial Rome
 Elected in the empyrean sky,
 Founding that city and her masterdom
 In sooth, for see and sanctuary blest
 Of those who after greatest Peter come.
 And by that going, which thou honorest,
 He heard of things whereon were consequent
 His victory and then the Papal Vest.
 There afterward the Chosen Vessel went
 Thence bringing comfort to that Faith supreme
 Which of salvation is the rudiment.
 But wherefore I? Who grants me such a dream?
 Æneas am I not, nor am I Paul,
 Nor to myself or others worthy seem.

*Time: Evening
 of Good Friday,
 1300*

*That the Roman
 Empire is a fun-
 damental part of
 the Divine plan
 for human re-
 demption is a
 principle in
 Dante's philoso-
 phy of history,
 as will be fully
 developed in
 Cantos vi and
 xviii of Paradiso*

Whence, if I dare to yield me to thy call,
 I tremble lest the going prove insane:
 My words are to the wise,—thou knowest all.”—
 And like to those who chop and change again
 On second thoughts, unwilling former will,
 And make their fair beginning wholly vain,
 Such became I on that benighted hill:
 Since, taking thought, I canceled the emprise
 I was before so eager to fulfill.
 “If I have comprehended thy replies,”
 Returned that shadow of the lofty mind,
 “Thy soul in caitiff apprehension lies,
 Which oftentimes so baffles humankind,
 They turn like animal false sight perceiving,
 Leaving emprise of honor all behind.
 To free thee from this timid misconceiving,
 Let me now tell thee what my coming meant,
 And what I heard of thee that set me grieving.
 I was with those who are in Limbo pent,
 When a fair Lady from the blest abode
 Called me, and her command was my consent.
 More brilliant than the star her glances glowed;
 And gently and serenely she began
 With voice angelic, in her own sweet mode:
 ‘O courteous shade, soul of the Mantuan
 Whose fame endures today in human ear,
 And will endure as long as motion can,
 One dear to me and not to fortune dear,
 Is on the desert hillside in his way
 So hindered that he has turned back for fear,
 And may, alas! be now so far astray
 That I am risen for his relief too late,
 From what I hear the Heavenly voices say.
 Now go, and with thine eloquence ornate,
 And what may serve for his escape from woe,
 Aid him, lest I should be disconsolate.

*Not mere fine
 phrasing; no
 one could de-
 spise it more*

Myself am Beatrice who bid thee go;
Thence come I whither to return I sigh;
Love prompted me and makes me urge thee so.
When I shall be before my Lord on high
Often will I invoke for thee His grace.'—
Thereat she paused, and I began reply:
'O Lady by virtue of whom the human race
Doth in nobility all things excel
Within the Heaven that rounds the smallest space,
To do thy bidding pleases me so well
The deed were laggard if already done:
There is no further need thy wish to tell.
But tell me rather why thou dost not shun
Descending to this center from the sphere
So wide, whereto thou burnest to be gone.'—
'Seeing it is thy will so far to peer,
I will proceed to tell thee,' she replied,
'Why I am not afraid to enter here.
Of those things only fear is justified
Wherein is power of harming less or much:
At nothing else need one be terrified.
By Grace Divine have I been fashioned such
That pangs me not the misery of you,
Nor can the flame of all this burning touch.
In Heaven there is a gentle Lady who
Berues this barrier whence I bid thee fare,
So that she bursts on high stern judgment through.
She summoned Lucy to her in her prayer
And said: "Thy faithful one now needs thee so
That I commend him to thy tender care."—
Lucy, of every cruelty the foe,
Arose and came where I had not been long
With Rachel, who was set there long ago.
"Beatrice," she said, "God's very choral song,
Why help not him who had such love for thee
That he forsook for thee the vulgar throng?

than Dante did. Poetry to him is the perfect utterance of the truth: hence the choice of a poet as the organ of human reason

The blessed Virgin Mary whose name, like that of Christ, recurs so often in other parts of the Poem, may not be directly mentioned in Hell. Likewise God is referred to commonly as "Another." Santa Lucia, who reappears, notably in Purg. ix, seems to have

*been a saint to
whom Dante was
especially de-
voted*

Dost thou not hear him weep in misery?

Dost thou not see how he is combated

By Death upon a flood wild as the sea?"—

None ever in the world so swiftly sped

Avoiding hurt or questing benefit,

As came I, after suchlike words were said,

Speeding me down from where the blessed sit,

Trusting thy noble speech whose modest lore

Honors thyself, and others hearing it.'—

After she this had spoken, she forbore,

And, weeping, turned her shining eyes away,

Wherefore to come she made me hasten more;

And, coming to thee even as she did pray,

I drew thee from that beast which up the fair

Mountain, bereft thee of the briefer way.

What ails thee then? ah, why, why tarry there?

Why harbor in thy heart such cowardice?

Why not take liberty to do and dare,

When cherish for thee so much care as this

In Court of Heaven three Ladies benedight,

And mine own speaking pledges thee such bliss?"—

Even as the flowerets by the chill of night

Bended and closed, when brightens them the sun

Uplift both stem and petal to the light,

So with my drooping courage I had done

Already, and began like one set free,

So much good daring to my heart had run:

"O deep compassion of her who succored me!

And courteous thou, promptly obedient

To the true words that she addressed to thee!

Thy words have with such ardent longing bent

My heart to the adventure that, in troth,

I have returned now to my first intent.

Now go, for one will animates us both:

Thou leader and thou lord and master mild!"—

So said I; and he moving, nothing loath

I entered on the pathway deep and wild.

III

THE DIRE INSCRIPTION AND THE DARK RIVER

"Through me the way is to the city of woe;
Through me the way unto eternal pain;
Through me the way among the lost below.
Justice commoved my high Creator, when
Made me Divine Omnipotence, combined
With Primal Love and Wisdom Sovereign.
Before me nothing was of any kind
Except eterne, and I eterne abide:
Leave, ye that enter in, all hope behind!"
On high above a gateway I descried,
Written in dusky color, this device:
Whence I: "The sense is dire to me, O Guide!"
Then answered he, as of expert advice:
"Here must thou every fear perforce neglect,
Here must perforce be killed all cowardice.
Now come we where I taught thee to expect
To look upon the woeful populace
Who have forgone the good of intellect."
Laying his hand on mine with cheerful face,
Whence I was comforted, he made me keep
Right on and inward to the secret place.
Here lamentations, sighs, and wailings deep
Resounding, so the starless welkin fill
That, at the first, I could not choose but weep.
Strange languages, discoursings horrible,
Accents of anger, histories of woes,
Smiting of hands, with voices hoarse and shrill,
Make a tumultuous roar that swirling goes
Forever in that air of endless night,
Like to the sandblast when the whirlwind blows.
And I, my temples girded with affright,
Said: "Master, what is this, and who may be
The folk who seem in such a woeful plight?"

"The melancholy souls," then answered he,
 "Of those enduring this condition dire,
 Lived void of honor and of infamy.
 They are commingled with that caitiff quire
 Of angels, who nowise rebellious were,
 Nor leal to God, but all for self-desire.
 The Heavens to keep their beauty from impair,
 Banned them, nor harbors them the deep of Hell,
 Because the damned some boast of them would
 bear."
 "Master," said I, "what grievance is so fell
 To these, that their lament should be so great?"
 He answered: "I will very briefly tell.
 These have no hope of death; and this their state
 Of blind existence is degraded so,
 They are envious of every other fate.
 Report of them the world does not allow;
 Mercy and Justice hold them in disdain:
 Let us not speak of them, but look, and go."
 And I beheld, on looking there again,
 A whirling banner running swiftly on,
 As scorning all delay; and such a train
 Of people in pursuit of it that run,
 Nothing but seeing could belief persuade
 That ever Death so many had fordone.
 And recognizing some, I saw a shade
 In whom detected I that one of these
 Who cravenly the Great Refusal made.
 This was the sect of caitiffs, who displease,—
 As now forthwith I understood and knew,—
 Not God alone but all His enemies.
 Wretches who never were alive, and who
 Were sorely stung upon their bodies nude
 By hornets and by wasps that thither flew.
 These caused their visages to stream with blood,
 Which, mixed with tears, was gathered at their feet
 By vermin, foul and loathsome multitude.

*The Great Re-
 fusar was made
 in 1294 by Pope
 Celestine V,
 whose abdica-
 tion was proba-
 bly managed by
 his immediate
 successor, Boni-
 face VIII, a chief
 object throughout
 the Poem of
 scorn and de-
 nunciation*

And now my glances, pushing further, meet
People upon the marge of a great stream;
Whence I: "Now tell me, Master, I entreat,
What folk are these, and by what rule they seem
So eager on the passage to be gone,
As I distinguish by the feeble gleam."
And he to me: "These matters shall be known
Unto thee, when we stay from our advance
Upon the woeful marge of Acheron."
Thereon with downcast eyes and modest glance,
Fearing my words were irksome to him, I
Far as the stream refrained from utterance.
And lo! upon a bark approaching nigh,
One white with ancient tresses, passing old:
"Woe to you wicked spirits!" was his cry.
"Hope nevermore the Heavens to behold:
I come to lead you to the other bank,
Into eternal darkness, heat, and cold.
And thou, O living spirit, from the rank
Dispart thee, of these others who are dead."
And when he saw me not as one who shrank:
"Another way, by other ports," he said,
"Not here, shalt come for ferriage to the shore:
Upon a lighter keel must thou be sped."
"Vex thee not, Charon," said my Monitor:
"Thus it is willed where will is one and same
With potence to fulfill,—and ask no more."
Then quieted the shaggy cheeks became,
Of him, the boatman of the marish dark,
Who round about his eyes had wheels of flame.
But all those spirits, so forworn and stark,
Change color and their teeth are chattering,
As soon as they the cruel accents mark.
God they blaspheme and their own sires, and fling
Curses on race and place and time and law
Both of their birth and their engendering.

Then, flocking all together, they withdraw,
 Bitterly weeping, to the cursed shore
 Awaiting each who holds not God in awe.
Charon, the demon, with the eyes that glow'r,
 Beckoning to them, every one receives,
 And smites whoever lingers, with the oar.
As in the autumn season when the leaves,
 First one and then another, lightly fall,
 Till all upon the ground the bough perceives:
Likewise the evil seed of Adam all
 Fling them from off that margin one by one
 At signals, like the bird at his recall.
Thus over the dusk water they are gone,
 And ere they can alight on yonder strand
 Forgathers a fresh throng on this anon.
"Son," said the courteous Master, "understand
 That those who perish subject to God's ire
 Are all assembled here from every land,
And ready are to pass the river dire,
 Because Celestial Justice so doth goad
 That very fear converts into desire.
No righteous spirit ever takes this road:
 And hence, though Charon may of thee complain,
 Thou knowest now the meaning of his mode."—
When he had ended, all the dreary plain
 So trembled that, but calling it to mind,
 The terror bathes me now with sweat again.
The land of tears gave forth a blast of wind
 With lightning flashes of vermilion deep,
 Whence consciousness I utterly resigned:
Then sank I like one overcome with sleep.

IV

FIRST CIRCLE: LIMBO; THE VIRTUOUS PAGANS

A pealing burst of thunder loosed my sense
From chains of heavy sleep, and made me bound
Like one who is awakt by violence:
And, risen erect, on every side around
I moved my rested eye, and fixed my sight
To recognize the features of that ground.
True is it that I stood upon the height
Above the valley of the Abyss of Woe,
Which gathers roar of wailing infinite.
It was so dark, deep, cloudy, that although
My gaze upon the bottom I confined,
Not anything discerned I there below.
"Now go we down among the people blind,"
Began the Poet, pallid as the dead:
"I will go first, and follow thou behind."
And I, observant of his pallor, said:
"How shall I come if thou afraid appear,
By whom I am wonted to be comforted?"
"The anguish of the people downward here,
Portrays upon my face," said he at this,
"That pity which thou deemest to be fear.
The long way urges: come, be not remiss."
Thus he set forth, and made me enter thus,
The foremost circle that begirds the abyss.
Here was no sound perceptible to us
Of wailing, only sighs and sighs again,
That made the eternal air all tremulous:
And this arose from woe unpanged with pain,
Felt by the great and thronging multitude
Of children and of women and of men.
"Askest thou not," resumed the Master good,
"What spirits these may be thou dost behold?
Now ere thou go, I wish it understood

Though these sinned not, their merit manifold
Doth not, for want of Baptism, signify,—
The portal of the faith which thou dost hold.
They worshipt God but through idolatry,
Seeing they were to Christian ages prior:
And among such as these myself am I.
For such defects, and for no trespass dire,
Lost are we, suffering no more but so,
That without hope we languish in desire.”
On hearing this, laid hold on me great woe,
For very worthy people knew I well,
Suspended in that Limbo there below.
“O tell me, Lord, O Master, speak and tell,”
Began I, wishing full intelligence
About the faith that doth all error quell,
“Went ever any by self-merit hence,
Or by another’s, to a blissful fate?”
And he, who understood my covert sense,
Made answer: “I was new unto this state,
When I beheld One come omnipotent,
With sign of victory incoronate.
The shade of our first father penitent,
Abel his son and Noah, hence He drew;
Moses the lawgiver obedient;
Patriarch Abraham, King David too;
Israel with his sire, with every son,
With Rachel for whose sake such pains he knew,
And many more, and gave them benison:
And thou must know that earlier than these,
Never a human soul salvation won.”
Not for his speaking, did our going cease,
But ever through the forest did we fare,—
The forest, I mean, where spirits were the trees.
We had not traveled far as yet from where
My sleep befell, when I beheld a blaze
Which conquered from the dark a hemisphere.

We still were distant by a little space,
Yet not so far but I discerned in part
That honorable people held that place.
"O thou who honorest both science and art,
Who may these be that so great honor claim,
Thus set from fashion of the rest apart?"
And he to me: "The honorable fame
Concerning them that in thy life doth ring,
Wins grace in Heaven that so advances them."
Hereon I heard a voice thus heralding:
"Honor to him of poets loftiest!
His shade returneth home from wandering."
After the voice had ceast and was at rest,
Four mighty shades advancing did I see,
In whom nor grief nor joy was manifest.
The Master good began to say to me:
"Mark him there, carrying that sword in hand,
Who, as their lord, comes on before the three:
'Tis Homer, sovran bard of every land,
Horace next after him, satiric wit,
Third Ovid, Lucan last of all the band.
Since unto each doth, as to me, befit
The name the one voice sounded, in such wise
They do me honor, and do well in it."
Thus gathered the fair school before mine eyes,
Of him, the lord of song the loftiest,
Who o'er the others like an eagle flies.
When they had talkt awhile with him, the rest
To me with signs of salutation bent;
Whereat my Master's smile his mind exprest.
They paid me honor far more eminent,
In that they made me of their brotherhood:
So I was sixth of them, the sapient.
Toward the light we thus our way pursued,
Discoursing things whereof fits reticence,
Even as there to speak of them was good.

The gates of the Castle, conceived as a magnificent University, typify the seven liberal arts of the Trivium (grammar, logic, rhetoric) and the Quadrivium (arithmetic, geometry, astronomy, music). These formed the regular curriculum of the schools, as being the avenues to all human knowledge

We gained a castle's grand circumference,
 With seven lofty walls encircled round,
 Bemoated with a brooklet for defense.
 This passed we over as upon dry ground:
 Through seven gates I with those sages went;
 A meadow of fresh verdure there we found.
 People were there of aspect eminent,
 With eyes that moved majestic and slow:
 Taciturn, but with voices sweetly blent.
 A little to one side withdrew we so,
 Into an open place, and high and sheen,
 Where one and all we might behold and know.
 There opposite, upon the enameled green,
 Were shown to me the mighty souls, whom I
 Feel inwardly exalted to have seen.
 I saw Electra with much people by,
 Hector among them, and Æneas descried,
 And armored Cæsar with the falcon eye.
 Camill', Penthesiléa, I espied;
 Over against them King Latinus dwelled,
 Lavinia, his daughter, by his side.
 I saw that Brutus Tarquin who expelled;
 Lucrece, Cornelia, Julia, Marcia; then
 Alone, apart, great Saladin beheld.
 And when I lifted up my brows again,
 The Master I beheld of those who know,
 Sitting amid the philosophic train.
 All look to him, to him all honor show:
 Here saw I Plato, Socrates advance,
 Who nearer him before the others go;
 Democritus, who puts the world on chance,
 Anaxagoras and Diogenes I saw;
 Dioscorides, collector good of plants;
 Thales, and Zeno of the Stoic law;
 Orpheus, Heraclitus, Empedocles,
 Tully, and Linus, and moral Seneca;

Euclid, geometer; Hippocrates,
Ptolemy, Avicen, Galen; him who wrought
The Commentary great, Averroës.
In full concerning all report I not,
For the long theme impels me forward: thus
Many a time the word comes short of thought.
The band of six gives place to two of us:
My sage Guide leads me by another way
Forth from the still air to the tremulous;
And now I come where shines no light of day.

V

SECOND CIRCLE: FRANCESCA DA RIMINI

From the first circle thus I made descent
Down to the second, whose contracted rim
Girdles so much more woe it goads lament.
There Minos stands and snarls with clamor grim,
Examines the transgressions at the gate,
Judges, and sends as he encircles him.
Yea, when the spirit born to evil fate
Before him comes confessing all, that fell
Distinguisher among the reprobate,
Seeing what place belongs to it in Hell,
Entwines him with his tail such times as show
How many circles down he bids it dwell.
Always before him many wait; they go
All turn by turn to sentence for their sin:
They tell and hear and then are whirled below.
"O thou that comest to the woeful inn!"
As soon as he beheld me, Minos cried,
Leaving the act of so great discipline,
"Beware to enter, beware in whom confide,
Be not deceived by wideness of the door."—
"Why dost thou also clamor?" said my Guide,
"Bar not his going fated from before:
Thus it is willed up yonder where is might
To bring the will to pass, and ask no more."—
And now the notes of woe begin to smite
The hollow of mine ear; now am I come
Where I am pierced by wailings infinite.
I came into a place of all light dumb,
Which bellows like a sea where thunders roll
And counter-winds contend for masterdom.
The infernal hurricane beyond control
Sweeps on and on with ravishment malign
Whirling and buffeting each hapless soul.

When by the headlong tempest hurled supine,
Here are the shrieks, the moaning, the laments,
Here they blaspheme the puissance divine.

I learned that to such sorry recompense
Are damned the sinners of the carnal sting,
Who make the reason thrall to appetite.

And as great flocks of starlings on the wing
In winter time together trooping go,
So did that blast the wicked spirits fling
Now here, now there, now up, and now below:
Comfort of hope to them is never known
Either of rest or even less bitter woe.

And as the pilgrim cranes from zone to zone
Draw out their aery file and chant the dirge,
So saw I, and I heard them making moan,
Shadows who on that storm-blast whirl and surge:
Whence I: "Who, Master, are those tempest-flung,
Round whom the black air whistles like a
scourge?"—

"The first," said he, "that multitude among,
Of whom thou seekest knowledge more precise,
Was empress over many a tribe and tongue.

Abandoned so was she to wanton vice
That, her own stigma so to wipe away,
Lust was made licit by her law device.

That is Semiramis,—as annals say
Consort of Ninus and successor too;
Where governs now the Soldan, she held sway.

The next one, lo! herself for love she slew
And to Sichæus' urn her faith dismissed;
Next wanton Cleopatra comes to view;

Now lookest thou on Helen, whose acquist
Brought evil years; and great Achilles see
Who found in Love his last antagonist.

Look, Paris, Tristan . . ." and he pointed me
A thousand shades, and named me every name,
Who in our life gave Love the victory.

When I had heard my Teacher many a dame
 Of eld enumerate, and many a knight,
 Pity assailed me and almost overcame.
 "Poet," began I, "fain would I invite
 Speech with those twain who go a single way
 And seem upon the wind to be so light."—
 And he made answer: "Thou shalt mark when they
 Draw near to us, and then adjure them by
 The Love that leads them, and they will obey."—
 Thereafter when a whirlwind swept them nigh
 I lifted up my voice: "O souls forspent,
 Come and have speech with us if none deny."—
 As doves to the heart's call obedient
 Are borne along to the belovèd nest
 On wide and steady pinions homeward bent,
 So these came tow'rd us through the air unblest,
 Veering from Dido and her multitude,
 So tender and so strong was my request.
 "O living creature full of grace and good
 Who goest through the dusk air visiting
 Us who left earth encrimsoned with our blood,
 If friendly were the Universal King
 We would be praying to Him for thy peace,
 Seeing thou pitiest our suffering.
 Whatever ye to speak and hear may please,
 That will we speak and hear you close at hand,
 If yet awhile the wind as now may cease.
 The town where I was born sits on the strand
 Beside the water where descends the Po
 In quest of peace, with his companion band.
 Love that in gentle heart is soon aglow
 Laid hold on this one for the person fair
 Bereft me, and the mode is still my woe.
 Love that doth none beloved from loving spare,
 To do him pleasure made my heart so fain
 That, as thou seest, not yet doth it forbear.

*Ravenna, where
 Dante spent his
 latter years in
 the service or
 under the pro-
 tection of its
 lord, Guido
 Novello da Po-
 lenta, a nephew
 of Francesca.
 The mode of her
 death is so
 grievous to her
 because it de-
 prived her of a
 chance to repent*

Love led us down to death together: Cain
 Awaits the soul of him who laid us dead."—
 These words from them to us returned again.
 Hearing those injured souls, I bowed my head
 And held it for so long dejectedly
 That, "Whereon thinkest thou?" the Poet said.
 When I could answer, I began: "Ah me,
 How many tender thoughts, what longing drew
 These lovers to the pass of agony."—
 Thereafter I turned to them, and spoke anew:
 "Francesca, all thy torments dim mine eyes
 With tears that flow for sympathy and rue.
 But tell me, in the time of the sweet sighs
 By what, and how did Love to you disclose
 The vague desires, that ye should realize?"—
 And she to me: "It is the woe of woes
 Remembrance of the happy time to keep
 In misery,—and that thy Teacher knows.
 But if thy yearning be indeed so deep
 To know the first root of a love so dear,
 I will do even as they who speak and weep.
 One day together read we for good cheer
 Of Love, how he laid hold on Launcelot:
 Alone we were and without any fear.
 Many and many a time that reading brought
 Our eyes to meet, and blancht our faces o'er,
 But only one point we resisted not.
 When reading of the smile long-awaited-for
 Being kissed by such a lover chivalrous,
 He, never now from me divided more,
 Kissed me upon the mouth, all tremulous. . .
 Gallehaut was the book and writer too:
 That day there was no reading more for us."—
 And while one soul was saying this, for rue
 So wept the other, that I fainted all
 For pity, even as dying persons do,
 And fell, as would a lifeless body fall.

VI

THIRD CIRCLE: THE INTEMPERATE

On coming to my senses, closed at sight
Deplorable of them, the kindred twain,
Pity for whom had overwhelmed me quite,
New souls in torment and new modes of pain
Wherever I am moving I behold,
Wherever I turn and look about again.
In the Third Circle am I, where the cold
Eternal cursed heavy rain doth flow,
In mode and measure ever as of old.
Thick hail and turbid water-drops and snow
Down through the darkling air forever fall;
Foul stench receives them on the ground below.
Cerberus, fierce and monstrous animal,
With triple gullet barks in currish wise
Above the people here submerged withal.
Greasy and black his beard, and red his eyes,
And belly big, and fingers clawed amain:
Clutching the spirits, he doth rend and slice.
Howling like dogs by reason of the rain,
They shelter one side with the other,—thus
Turn back and forth the reprobates profane.
The open-mouthed great dragon Cerberus
Displayed his fangs, what time he us desried:
No limb had he that was not tremulous.
And, spreading palms and fingers out, my Guide
Took earth up and, full-fisted, flung it right
Into those gullets ravenous and wide.
As dog that barks for craving appetite
Grows quiet setting tooth upon his food,
For but to gorge it doth he tug and fight,
So quiet grew those faces, filth-imbrued,
Of Demon Cerberus, who bellows so
The spirits would be deaf if they but could.

We passed above the shadows whom below
The heavy rain is beating, treading down
What seems a body, but is empty show.
Prone on the bottom lay they every one,
Except that sudden sat erect one shade
As soon as it perceived us passing on.
"O thou who through this Hell art led," it prayed,
"Recall me, if thou canst, to memory:
Or ever I was unmade, wast thou made."
"Perchance," said I, "the anguish thou dost dree,
Doth from my memory thy form efface
So that, it seems, I never looked on thee.
But tell me who thou art, that in a place
So woeful liest, punished in such plight
That none, though greater, were so much disgrace."
"Thy city," he returned, "distended quite
With envy till the sack no more can hold,
Held me as hers, when life to me was bright.
Ciacco, ye citizens called me of old:
For the pernicious guilt of gluttony
The rain subdues me, as thou dost behold.
And, wretched spirit, not alone am I,
Since for like guilt these suffer, all and some,
Like punishment:" no more he made reply.
"Ciacco," I answered him, "thy martyrdom
Doth weigh me down to tears compassionate:
But tell me, if thou knowest, to what will come
The citizens of the divided state?
If any one therein be just? and whence
Such mighty discord makes it desolate?"
And he to me: "After long turbulence
There will be bloodshed, and the rustics, they
Will drive the others forth, with much offense.
Thereafter it behooves them fall away
Within three suns, and the others rise again
Thanks to a certain one who trims today.

This prophecy refers to incidents in the bitter, fluctuating, dramatic struggle for mastery in Florence between the aristocratic Black Guelfs, captained by Corso Donati, and the Whites, led by the Cerchi,—whose rustic origin is so often referred to as to convince us that they retained some of the faults of breeding that stamp in all ages the newly rich.—The trimmer is Pope Boniface. Who the two just men are is matter of conjecture. We shall meet all but one of the celebrities referred to by name

Long while shall they a lofty front maintain,
 Keeping the former, spite of tears and shame,
 'Neath heavy fardels bended down amain.

The just are two, but none gives heed to them:
 Envy and avarice and arrogance
 Are triple sparks that set all hearts aflame."

Here ended he the sad deliverance.

And I: "Pray thee, instruct me further forth,—
 I crave the guerdon of more utterance.

Of Tegghiaio and Farinata, men of worth,
 Of Rusticucci, Arrigo, Mosca, tell,

And of the others who brought good to birth,
 Where are they,—cause that I may know them well:
 For great desire constrains me to descry
 If Heaven may soothe them, or envenom Hell."

"They are among the souls of blackest dye,
 Whom sins diverse down to the bottom weigh:
 Thou mayst behold them, going down where they lie.

But when thou art in the sweet world, I pray
 That thou wilt bring me back to human mind:
 No more I answer thee, no more I say."

His straight eyes thereupon aslant inclined,
 Awhile he scanned me; then did headlong fall
 Down to the level of the other blind.

"No more," my Leader said, "he waken shall
 This side of the angelic trumpet sound.

When shall arrive the judge inimical
 Each one shall in his dismal tomb be found,
 His flesh and outward figure reassume,
 And hear what shall eternally resound."

So fared we onward through that filthy scum
 Of shadows and of sleet, with footing slow,
 Touching a little on the life to come.

Wherefore I questioned: "Master, will this woe
 After the mighty Judgment grow amain,
 Or less become, or burning be just so?"

"Turn to thy science," answered he again,
 "Which holds, the more complete the thing, the more
 It feels of pleasure, and the like of pain.
Though these accursèd people nevermore
 Reach true perfection, after that event
 They look to be completer than before."
A circling course along that road we went,
 Speaking far more than may repeated be;
 Then came we to the point of the descent,
And here found Plutus the arch-enemy.

VII

FOURTH CIRCLE: THE PARSIMONIOUS AND THE
PRODIGAL

"Papé Satan Papé Satan aleppë!"

Thus Plutus' clucking voice beginning went;

And that benignant Sage, experienced

In all things, said for my encouragement:

"Fear not, for any war that he may wage

Shall not prohibit thee the rock's descent."

Then to that bloated visage turned my Sage,

And said: "Accursed wolf, be not so loud!

And be thou gnawed within by thine own rage.

Not without cause this going is allowed:

Thus it is willed above where Michaël

Wrought vengeance for the deed of whoredom
proud."—

As ocean-faring sails, which the winds swell,

Would fall entangled should the mainmast crack,

So to the ground the cruel monster fell.

Descending into the Fourth Gap, we track

Still farther that declivity of woe

Which doth our universal guilt ensack.

Justice Divine! can any there below

Heap up such penalties and travail new?

And why does guilt of ours consume us so?

As on Charybdis yonder surges do,

Each against other shattering its crest,

So here the folk their counter-dance pursue.

Here saw I people more than all the rest

Who from each quarter, with a howling din,

Were trundling burdens by main force of breast.

They clash together, and then both begin

The counter-movement, rolling back again,

Shouting: "Why throw away?" and "Why hold
in?"—

So on both sides they circle to regain
The point opposed, along the dismal mew,
Still shouting their opprobrious refrain:
Then as along his semicircle drew
Each one to the other joust, he wheeled withal.
And I, who felt my heart as stricken through,
Said: "Master mine, now tell me, who may all
These people be? and on our left-hand side
These shaven crowns,—were they all clerical?"—
"All these were in the first life," he replied,
"Of mind so squinting that the middle route
Of measured spending could not be espied."
With voice exceeding clear they bark this out,
When to the two points of the circle come,
Where counter-crime compels them turn about.
These heads bereft of hair were, all and some,
Priests, popes, and cardinals, whose practices
Show avarice in sovereign masterdom."
Then said I: "Master, among such as these
There surely must be some I ought to know,
Who were defiled with these iniquities."
And he to me: "Vain thoughts combinest thou:
The purblind life that made them sordid there
Bedims them to all recognition now.
To the two buttings will they ever fare;
Out of the sepulcher will these arise
Close-fisted, even as those with scissored hair.
Ill-giving and keeping ill have Paradise
Bereft them, and in such a scuffle joined:
No beauteous phrase to grace it I devise.
How transient is the farce, here mayst thou find,
Of goods committed unto Fortune, son,
Whence buffet one another humankind.
For all the gold the moon looks down upon,
Or that did ever in the world exist,
Could of these weary souls give rest to none."

Cropt hair is a symbol of lavishness. "He has spent his whole substance, even to the hair of his head" (Italian saying)

Fortune, regarded as an angelic intelligence whose function it is to bring down the mighty and exalt those of low estate

"Master, now tell me more," did I insist:

"This Fortune whereunto thou dost allude,

What is she, with the world's wealth in her fist?"

And he to me: "O foolish human brood,

What ignorance is this wherein ye pine!

Now let my judgment of her be thy food:—

He whose transcendent wisdom is divine,

Fashioned the skies, and gave them those who
guide

That every part to every part may shine,

So equally do they the light divide;

Likewise for earthly grandeur did ordain

A common regent, who, as times betide,

Might work vicissitude of treasures vain,

That they from people and from kindred pass,

Beyond all human prudence to restrain.

Whence rules one race, another cries 'Alas!'

Obeying her decree, the circumstance

Whereof is hidden, like the snake in grass.

Your wisdom can no counterstand advance:

She looks beforehand, judges, and pursues,

As do the other gods, her governance.

Her permutations have not any truce:

Necessity makes her precipitate,

With frequent turns of luck at fast and loose.

Such is that one against whom people prate

Who rather ought to praise her, doing amiss

To deal in blame and to vituperate.

But she is blest and takes no heed of this:

With other primal creatures jocundly

She rolls her wheel, rejoicing in her bliss.

Now go we down to deeper misery:

Already sinks each star that made ascent

When I set forth,—no loitering may be."

Across the circle to the bound we went,

Above a bubbling fountain that careered

Down through a gully where it found a vent.

The water far more dark than perse appeared:
And as the dusky waves companioned us,
We entered downward by a pathway weird.
A marish, Styx by name, this dolorous
Rivulet fosters when its waters flow
To foot of the gray slope precipitous.
And standing there intently gazing, lo!
I saw a folk bemired upon that fen,
All of them naked, and with look of woe.
Each smote his fellow with the hand, and then
With both the feet and with the chest and head,
Rending with teeth and rending once again.
“Now seest thou, son,” the kindly Master said,
“The souls of those whom Wrath did overquell:
And I would also have it credited
That underneath the water people dwell
Who sigh, and make it bubble at the brim,
As wheresoe’er it turn, thine eye may tell.
Fixt in the ooze, they murmur forth this hymn:
‘Sweet sun-rejoicing air did we respire
Sullenly, drowned in sluggish vapors grim:
Now lie we sullen here in the black mire.’
They gurgle in their gullets this refrain,
Because they cannot speak with words entire.”
Thus, in wide compass round the filthy fen,
Between the dry bank and the bog we passed,
Scanning the guzzlers of the puddle: then
We reacht the bottom of a tower at last.

*The Wrathful
and the Sullen*

VIII

FIFTH CIRCLE: THE WRATHFUL

Long while before (I say continuing)
 We reacht the bottom of that tower so high,
 Our gaze upon its top was lingering
 By reason of two lights we could descry;
 And other signal gleamed far opposite,
 So far away it hardly caught the eye.
 Turned to that Sea of Wisdom infinite,
 I said: "What means this? what may answered be
 By yonder beacon? and who kindled it?"
 "The thing we await thou mayst already see
 Over the turbid waves," he answered, "so
 The marish-vapor hide it not from thee."
 Cord never shot an arrow from the bow
 That ran so swift a course athwart the air,
 As o'er the water at that moment, lo!
 I saw a little bark toward us fare,
 Under a single boatman's pilotage,
 Who shouted: "Now, fell spirit, art thou there?"
 'Phlegyas, Phlegyas," replied to him my Sage,
 "This time thou shoutest vainly: it is meet
 Thou have us but to pass the ferriage."
 As one who listens to some foul deceit
 That has been done him, and resents it sore,
 Such became Phlegyas in his gathered heat.
 Embarking thereupon my Monitor
 Caused me to take my station at his side,—
 And only then the boat seemed laden more.
 When I was in the wherry with my Guide,
 The ancient prow upon the passage sped,
 More than with others furrowing the tide.
 While we were running through the channel dead,
 Arose before me one whom mud did steep:
 "Who art thou, coming ere thy time?" he said.

*Filippo Argenti,
 of the great
 house of the
 Adimari, a*

And I: "Though come, I stay not in the deep:
But who art thou who art grown filthy so?"
And he: "Thou seest that I am one who weep."
Then I to him: "With weeping and with woe
Accursed spirit, tarry here for aye:
For thee, all filthy as thou art, I know."—
Then stretcht he forth both hands, the boat to stay:
But him my wary Master from us pressed,
Crying: "Away, with the other dogs, away!"
Then said: "Indignant soul!" as he caressed
My bosom with embrace, my cheek with kiss,
"Blessed be she that bore thee 'neath her breast!
A person arrogant on earth was this;
His memory is graced with nothing kind:
So likewise here his shade in fury is.
Up there how many who are in their mind
Great kings, shall wallow here in mire like swine,
Leaving a horrible report behind."
"Much should I like," said I, "O Master mine,
To see him in this hellbroth dipt and dyed,
Before we issue from the marsh malign."
And he to me: "Thou shalt be satisfied
Ere comes the shore to view; it is not fit
That such desire of thine should be denied."
Short while thereafter I beheld him smit
By that bespattered folk with stroke so fell
That still I praise and thank my God for it.
"At Philip Argenti! at him!" all did yell:
That spirit Florentine exasperate
Turned on his very self with tooth and nail.
We left him there, nor more do I narrate:
But lamentation smote mine ears upon,
Whence I look forward with mine eyes dilate.
And the good Master said: "Now, O my son,
The city named of Dis is nigh at hand,
With heavy citizens, great garrison."

*swaggering, insolent noble who
shod his horse
with silver*

The reference to the mosques in the Capital of the Infernal Empire is in harmony with the elaborate poetical parallelism between Heaven and Hell, the things of God and those of Lucifer, which is one of the features of Dante's art. To the mind of the medieval Christian the mosque is the temple of a wicked heresy. Thus Hell has "cloisters"; the members of the "college" of the hypocrites wear "cowls"; Dante goes so far as to parody one of the Latin hymns of the Church to emphasize the contrast between Christ and Satan (beginning of Canto xxxiv)

- And I: "Already in the valley stand
Its mosques, O Master, and to me they show
Vermilion, as if issuing from the brand."
- And he made answer: "The eternal glow
Of inward flame kindles that ruddy glare,
As thou perceivest in this Hell below."
- Then came we into the deep fosses, where
They compass round that town disconsolate:
The walls appeared to me of iron there.
- Not without making first a circuit great,
We came unto a place where loudly cried
The boatman: "Get ye out, here is the gate."
- I saw above the portals and beside,
Thousands rained down from Heaven, who wrath-
ful said:
"Who is this man that, never having died,
Is going through the kingdom of the dead?"
- And my sage Master signaled he would fain
Talk with them privately.—Thus they were led
- A little to abate their great disdain,
And cried: "Come thou alone; let him go back
Who has made bold to enter this domain.
- Alone shall he retrace his reckless track:
Let him attempt it; for thou here shalt stay
Who hast revealed to him a land so black."
- Imagine, Reader, what was my dismay
At hearing that accursèd language: for
I felt that I could never find the way.
- "O my belovèd Leader, thou who more
Than seven times hast made me safe, and hast
Rescued from peril deep," did I implore,
- "Do not forsake me thus undone at last;
And if the going farther be denied,
Let us retrace our steps together fast."
- And that Lord who had thither been my Guide,
Answered: "Fear nothing, for the way we go
By Such is given, none turneth us aside.

Wait here, and let thy soul, forwearied so,
 Be fed with better hope and comforted:
 I will not leave thee in the world below.”
 And thus the gentle Father forth is sped,
 There leaving me who in conjecture dwell;
 For Yes and No contend within my head.
 What he proposed to them I could not tell;
 But long he had not tarried with them, when
 Back inwards all went scurrying pell-mell.
 The gates they shut, those enemies of men,
 On my Lord’s bosom, who, excluded thence,
 With tardy steps returned to me again.
 His eyes were on the ground, of confidence
 His forehead shorn, and amid sighs he spake:
 “Who has denied me the grim tenements?”
 And then to me: “What though my wrath awake,
 Be not dismayed, for I shall find the way,
 Whatever obstacle within they make.
 This insolence is nothing new, for they
 Displayed it at less hidden gate of yore,
 Which stands unbolted to this very day.
 Thou sawest the deadly writ above the door;
 And now descends the steep upon this side,
 Passing without a guide the circles o’er,
 One who shall fling the city open wide.”

Virgil's repulse here seems to shadow forth a spiritual crisis so terrible that the noblest human reason is unavailing. There are dreadful gates where the wisest can only cast his eyes to the ground. In the middle of the next Canto the Poet emphasizes the importance of the allegory in this crucial passage

IX

SIXTH CIRCLE: THE FURIES AND THE ANGEL

The cowardice that blancht my outward hue
On seeing my Conductor back repair,
The sooner checkt in him his color new.
As listening, he stopt attentive there,
Because the vision not far forth could roam
Through the thick murk and through the darkling
air.
“Yet we must gain perforce the masterdom,”
Began he: “Nay but . . . so great help was sent . . .
Oh, long it seems until that Other come!”—
I plainly saw how what at first he meant,
He sought with after thoughts to cancel through
In phrases from the former different.
But still his language roused my fear anew,
For in the broken phrase I traced a scope
Perchance more harmful than he had in view.
“Into this hollow, down the dismal slope
Comes ever any one from the first grade
Whose only punishment is crippled hope?”
So questioned I; and this reply he made:
“Rarely does any out of our abode
Journey, as I am doing, to this glade.
Once previously, indeed, I took this road
Conjured by that Erichtho void of grace
Who erst their bodies to the shades bestowed.
My flesh was bare of me but little space,
When she compelled me enter yonder mure,
To draw a spirit forth from Judas’ place.
That is the lowest round, and most obscure,
And farthest from the all-circling Heaven: the path
I know full well: therefore be thou secure.
This marish, breathing forth the fetid scath,
Begirds the woeful city of the dead,
Where now we cannot enter without wrath.”

I bear not now in mind what more he said,
 Because so fast were riveted mine eyes
 To that high tower with summit glowing red,
 Where on a sudden up erect arise
 Infernal Furies three of bloody dye,
 Who have the limbs of women and their guise;
 Bright green the hydras they are girded by;
 Little horned serpents pleated in a braid
 Like tresses round their cruel temples lie.
 And recognizing every cruel maid
 Of her, the Queen of everlasting woe,
 "Behold," he bade me, "the Erinyes dread.
 This is Megaera on the left, and lo!
 Alecto weeping yonder on the right;
 Tisiphone is between," he ended so.
 Each with her talons rips her breast; they smite
 Upon themselves with palms, so loudly wailing
 That close I press the Poet in affright.
 "Medusa come, with stone his body scaling,"
 All shouted looking downward; "to our bane
 Avenged we not on Theseus his assailing."
 "Turn round, and let thine eyes close shut remain:
 For should the Gorgon come, and shouldst thou see,
 There would be no returning up again."
 Thus said the Master; and thereafter he
 Turned me, nor trusted to my hands alone,
 But also with his own blindfolded me.
 O ye who hold sane intellect your own,
 Consider heedfully the hidden lore
 Whereon the veil of the strange verse is thrown!
 And now there came the troubled waters o'er
 A crashing clangor of a fearful kind,
 Whereat were trembling yon and hither shore:
 Not otherwise it was than when the wind,
 By dint of adverse heats grown wild and high,
 Tosses the forest boughs, and unconfined

It seems to be agreed that the Furies represent pangs of conscience. But what is the Gorgon? Some say, Doubt, which turns the heart to stone; others make it an emblem of the hardening effect of Despair. The modern psychoanalyst might term it the Medusa-complex, and bring about the opening of the gate without the intervention of the Messenger of Heaven. But his coming is one of the high points of the Poem

Shatters, and dashes down, and sweeps them by:
 Superbly whirls along in dust and gloom,
 Making the wild beasts and the shepherds fly.
He loosed mine eyes: "Across that ancient foam
 Be now the nerve of sight directed yond,"
 He bade me, "where most pungent is the fume."
As frogs before their serpent-foe abscond,
 All slipping through the water in retreat
 Till squatted on the bottom of the pond,
So saw I thousands of lost spirits fleet
 Away before a Certain One who plied
 Over the Stygian ford with unwet feet.
He often fanned that fetid air aside,
 By waving the left hand before his face,
 And only with that trouble seemed annoyed.
Well I perceived him sent from Heavenly place,
 And turned me to the Master, who made sign
 That I stand quiet and my knees abase.
Ah, how he seemed replete with scorn condign!
 When with a little wand he touched the gate
 It opened,—nor came any to confine.
"O abject race, from Heaven how alienate!"
 Began he, standing on the horrible sill,
 "How harbor ye this insolence so great?
Wherefore recalcitrate against that Will
 Which from its purpose never can be shut,
 And which has many a time increased your ill?
What profits it against the Fates to butt?
 For this your Cerberus, as well ye ween,
 Is going yet with chin and gullet cut."
Then he turned back along the way obscene
 Speaking no word to us, but did advance
 Like one constrained and urged by care more keen
Than that of him soliciting his glance.
 And we went forward to the City of Dis,
 Secure after the holy ordinance.

We entered without arms or armistice:
And I, because I had desire to know
The state of them lockt in such jail as this,
Being within, cast round mine eye; and lo!
On either hand a spacious plain was shown
Replete with cruel torment and with woe.
Even as at Arles, where ponds the river Rhone,
Even as at Pola near Quarnaro Bay
Which bathes Italia's liminary zone,
Sepulchers strew the ground in rough array:
Here upon every hand it was the same,
Except that here more bitter was the way:
For scattered in among the tombs was flame,
Whereby such utter heat in them arose
That never craft can more from iron claim.
Their lids were lifted all, and out of those
Were issuing such dire lamenting cries,
As told of wretched ones and full of woes.
"Master," said I, "what people on this wise
Finding within these burial-chests their bed,
Make themselves audible with woeful sighs?"
"Here the arch-heretics," to me he said,
"With followers of every sect are pent:
More than thou thinkst the tombs are tenanted.
Like unto like are here in burial blent,
And heated more and less the monuments."
Then, when he to the right had turned, we went
Between the tortures and high battlements.

At Arles the Rhone no longer "ponds," although its tendency to do so is manifest in La Camargue, a little below. A few relics of the ancient cemetery are still to be seen there. But in the Great War Italy has finally regained its boundary on the Gulf of Quarnaro, beyond Pola

X

SIXTH CIRCLE: FARINATA OF THE UBERTI

Dante exhibits the great heretics, as he does the virtuous pagans, with frank admiration. The lofty figure of Farinata is portrayed with the same sympathy, not to say partiality, with which Milton draws his imposing Satan. The poet's attitude is much the same in the case of Ulysses (Canto xxvi)

My Master now along a hidden track
 Between the city rampart and the fires,
 Goes forward, and I follow at his back.
 "O Virtue high, that through these impious gyres
 Dost wheel me at thy pleasure," began I,
 "Speak to me,—give content to my desires.
 The people in the sepulchers that lie,
 Might they be seen? With lifted covers burn
 They ever, and no one keeps guard thereby."
 "All will be shut within, when they return
 Back from Jehosaphat," thereat he said,
 "Bringing their bodies from the burial urn.
 Herein with Epicurus have their bed
 His followers one and all, who represent
 The spirit with the body to be dead.
 But soon shalt thou within here have content
 As to the question which thou hast proposed,
 And to the wish whereof thou'rt reticent."
 And I: "Good Leader, I do not keep closed
 My heart from thee, except that words be few:
 Nor hast thou me now first thereto disposed."
 "O Tuscan, thou who goest living through
 The city of fire, speaking becomingly,
 May it please thee stay thy steps in this purlieu!
 The fashion of thy speech proclaimeth thee
 A native of that land of noble pride
 Which haply suffered too much harm from me."
 Suddenly in such accents some one cried
 From out one of the coffers; startled now,
 I drew a little closer to my Guide.
 Whereat he said: "Turn round; what doest thou?"
 "Lo! Farinata, standing at full height:
 And thou canst see him all from belt to brow."

Upon his countenance I fixt my sight;
 And he was lifting up his brow and breast,
 As looking upon Hell with great despite.
 My Leader pusht me to his burial-chest
 Among the tombs with bold and ready hand,
 "Be chary of thy words!" was his behest.
 When at the bottom of his tomb I stand,
 Awhile he eyes me; then, with some disdain,
 Inquires: "Who were thy fathers in the land?"
 And I, to be compliant wholly fain,
 Conceal it not, revealing to him all.
 He slightly lifts his brow, then speaks again:
 "Fiercely to mine were they inimical,
 To me, and to the cause I had at heart,
 And therefore twice I scattered them withal."
 "Though banisht, they came back from every part,"
 I answered him, "both once and yet anew;
 But yours have never rightly learnt that art."
 Then, alongside of him, arose to view
 A shade uncovered to the chin; and bent
 Upon the knees, I think it upward drew.
 It peered all round about me, as intent
 To look for some one who escaped its ken;
 But when expectancy was wholly spent,
 Weeping it said: "If through this sunless den,
 Thou goest because of lofty genius,
 Where is my son, and why not with thee then?"
 "Of mine own self," said I, "I come not thus:
 He, waiting yonder, leads, of whom perchance
 Your Guido held regard contemptuous."
 His words, and of his pain the circumstance,
 Had told his name already: otherwise
 My answer would have had less relevance.
 Suddenly starting up erect, he cries:
 "How sayst thou, *held*?—And does he live no more?
 Does the sweet light not fall upon his eyes?"

The personage by the side of Farinata is the father of Guido Cavalcanti. Guido, who was Dante's intimate friend, seems to have belonged to that Florentine type of the lofty-minded, cultivated, able, somewhat sceptical Patrician, of which Lorenzo il Magnifico is the most conspicuous example. The broken spirit of the elder Cavalcanti here sets the superb figure of Farinata in relief

Then he, aware of some delay before
 My answer I returned, incontinent
 Fell back again, and stood forth nevermore.
 But that great-hearted one for whose content
 I had remained, no change of aspect made,
 Neither his neck he moved nor flank he bent.
 "And if,—" resuming what before he said,
 "They ill have learnt that art,—if this be so
 It more torments me than this fiery bed.
 But fifty times shall not rekindled show
 The visage of the Lady reigning here,
 Ere thou the hardness of that art shalt know.
 And so the world may sweet to thee appear,
 Say why the statute of that people runs
 So pitiless against my kindred dear?"
 "The havoc and the massacre that once
 Stained," I replied, "the Arbia-water red,
 Are causing in our fane such orisons."
 And sighing thereupon, he shook his head:
 "Not I alone in that, and in no case
 Should causeless with the rest have moved," he said:
 "But I it was, when in that other place
 To wipe out Florence one and all agreed,
 Alone defended her with open face."
 "Ah! so may ever rest in peace your seed,"
 Entreated I, "pray loose that knot for me,
 Which doth my judgment at this point impede.
 It seems that ye prophetically see
 What time brings with it, if I hear aright,
 And as to present things act differently."
 "We see, like him who has imperfect sight,
 The things," said he, "that are remote from view,
 So much still shines for us the Sovran Light:
 When they draw nigh, or are, quite canceled through
 Our vision is; if others bring it not,
 Unto your human state we have no clew.

The bloody battle of Montaperti, near Siena, in 1260, where the Florentine Guelphs were utterly put to rout by the Sienese and the Florentine Ghibellines under the leadership of Farinata

Whence thou canst comprehend that blotted out
Will be our knowledge, from that moment when
The portal of the future shall be shut."
As conscious of my fault, I said: "Now, then,
I wish that you would tell that fallen one
His son is still conjoined with living men.
And if just now I rendered answer none,
Tell him it was because my thoughts were tied
Still by that error which you have undone."
Already was recalling me my Guide:
Wherefore more hurriedly did I request
That spirit tell who else therein abide.
"With thousands here," he said to me, "I nest:
The Second Frederick herein is pent,
And the Cardinal: I speak not of the rest."
He hid himself; and thereupon I went
Toward the ancient Poet, pondering
That word which seemed to me maleficent.
He moved along, and then, thus journeying,
Inquired of me, "Why art thou so bestirred?"
Whereat I satisfied his questioning.
"Let memory preserve what thou hast heard
Against thyself," that Sage adjured me so,
Lifting his finger;—"and now mark my word!
When thou shalt standing be in the sweet glow
Of her whose beauteous eye on all is bent,
From her the journey of thy life shalt know."
Then turned he leftward: from the wall we went,
Striking across toward the middle by
A pathway leading to a pit that sent
Its loathsome stench ascending even so high.

The Emperor, of whom Dante often speaks and whom he admired greatly; and the Cardinal Ottaviano of the Ubaldini, who said when about to die: "If there be a soul, I have lost mine a thousand times for the Ghibelines." He had looked at the Gorgon!

XI

CLASSES OF SINS AND DISTRIBUTION OF THE
DAMNED

Upon an eminence with margin steep,
 Formed by rock-masses in a circle rent,
 We came above a still more cruel deep.
And here, by reason of the horrible scent
 That was belched forth from the profound abyss,
 Behind the lid of a great monument
We stood aside, and saw inscribed on this:
 "I hold within Pope Anastasius
 He whom Photinus led to go amiss."—
"We must delay our going down, that thus
 A little more familiar to the sense,
 The dismal blast no longer trouble us."
The Master thus; and I: "Some recompense
 Do thou devise to balance this delay,
 Lest time be lost."—"My very thought!" he assents.
"My son, within these rocks," began he say,
 "From grade to grade three lesser circles wind,
 Like those above from which we come away.
All swarm with cursed souls of humankind:
 But that the sight alone suffice from hence,
 Learn how and wherefore they are thus confined.
Of every malice that gives Heaven offense,
 Injury is the aim; such aim again
 Grieves others or by Fraud or Violence.
But because Fraud is man's peculiar bane,
 God loathes it more; and so the fraudulent
 Are placed beneath, assailed with greater pain.
The whole First Circle is for the violent:
 But since to persons threefold force is done,
 In triple rounds it has apportionment.
To God, to neighbor, and to self, can one
 Do violence: I say, their property
 And them,—as thou shalt hear made clearly known.

By violence, death and grievous wounds may be
 Dealt to one's neighbor; to his goods and rights
 Injury, arson, and rapacity:
 Whence homicides and each who wrongly smites,
 Marauders and freebooters, all their train
 The foremost rondure plagues in various plights.
 A man may lay a violent hand again
 On self and on his goods: wherefore below
 In the second rondure must repent in vain
 Whoso deprives him of your world, whoso
 Gambles and dissipates his affluence,
 And comes to grief where he should jocund go.
 The Deity may suffer violence
 With heart's denial and with blasphemies,
 Which Nature scorn, and His beneficence:
 And hence the smallest rondure signet-wise
 Stamps Sodom and Cahors, and all of those
 Who, speaking from the heart, their God despise.
 That Fraud whose gnawing every conscience knows,
 A man may use on others who confide,
 Or on them who no confidence repose.
 This latter method seems but to divide
 The link of love that in our nature is:
 Whence in the Second Circle there reside
 Wizards, hypocrisy, and flatteries,
 Cheating, and simony, and thievishness,
 Panders, and the like filth, and barratries.
 In the other mode there lies forgetfulness
 Of love which nature makes, and furthermore
 Of what begets especial trustfulness:
 Whence in the Smallest Circle, at the core
 Of the whole universe, and seat of Dis,
 Whoso betrays is wasted evermore."
 "Master, thy reasoning of the abyss
 Runs clear," said I, "defining what belongs
 To place, and to the folk possessing this.

Cahors, in South Central France, was a noted seat of Usury. The attitude of Dante toward Usury is the result of a prejudice which is traceable back to Aristotle and which propagated itself until the middle of the eighteenth century, when Turgot gave it the "coup de grâce." Dante, indeed, failed to read correctly some of the economic signs of his own time

But tell me: of the fat lagoon the throngs,
 Those the rain beats upon, those tempest-led,
 Those who encounter with such bitter tongues,
 Wherefore are they within the City red
 Not punisht, if the wrath of God they bide?
 If otherwise, then wherefore so bestead?"

"Why wandereth thine intellect so wide
 Beyond the wonted mark?" he said, "or what
 Hath thine attention elsewhere occupied?

Hast thou the tenor of those words forgot
 Wherewith thine Ethics thoroughly explain
 The vices three that Heaven endureth not,—

Incontinence, and malice, and insane
 Bestiality? and how incontinence
 Less angers God, and less doth censure gain?

If thou consider well this evidence,
 And what they are recall to memory,
 Who up outside are bearing punishments,

Thou wilt discern why they divided be
 From all these felons, why God's hammers smite
 Upon them somewhat less avengingly."

"O Sun! thou healer of all troubled sight,
 So gladdens me thy bringing truth to view,
 That doubt no less than knowledge is delight.

Yet turn a little back," said I, "pursue
 Thy argument that usury offends
 Divine beneficence,—that knot undo."

"Philosophy," said he, "if one attends,
 Not merely in one passage has defined
 How Nature in her origin descends

From art Divine, and from the Master Mind;
 And if unto thy Physics thou refer,
 After not many pages wilt thou find

That your art, as it can, pursueth her,
 As the disciple doth the master; so
 That your art is God's grandchild, as it were.

*The classifica-
 tion of sins is
 clear. The sig-
 nificance of the
 quite different
 classification in
 Purgatorio will
 be pointed out in
 a note to Purg.
 xvii*

To these twain, if thy memory backward go
To Genesis where it begins, perforce
Must men their life and their advantage owe.
Since usurers adopt another course,
They Nature and her follower disdain,
Because they draw their hope from other source.
But follow, for the journey am I fain:
The Fishes on the horizon writhe by this,
While wholly over Caurus lies the Wain,
And yonder far descends the precipice."

This is an elaborate way of saying that it is an hour or two before sunrise. The Fishes are on the morning horizon, the Ram (with the sun) just below it, the Wain (Septentrion, "Dipper") is with the North-west wind (Caurus)

XII

SEVENTH CIRCLE: RING 1. THOSE VIOLENT
AGAINST NEIGHBORS

The place we came to that we might descend
 Was alpine, what beside was on that bank
 Was such that it would every eye offend.
 Such as that rock-fall which upon the flank
 Struck on the Adigë, this side of Trent,
 Whether by earthquake or support that sank;
 For, from the summit whence the ruin went,
 Down to the plain, the cliff has fallen between,
 So from above there might be some descent;

Such was the causeway into that ravine:
 And on the border of the rugged brow
 The infamy of Crete was prostrate seen,
 That was conceived in the fictitious cow:
 He bit himself, when eyes on us he laid,
 Subdued within by anger. "Haply thou,"
 My Master sage toward him shouting said,
 "Believest here the Duke of Athens, who
 Up in the world of mortals struck thee dead?"
 Monster, begone! for guided by no clew
 Given by thy sister, comes this man below,
 But passes by, your punishments to view."
 Just as the bull that feels the deadly blow,
 Breaks from his halter, and not very far
 Can move, but merely plunges to and fro:
 So doing I beheld the Minotaur.

"Run," cried my Master, who the passage showed,
 "While he is raging, hasten down the scar."

Thus downward we, our way pursuing, trode
 That dump of stones, which often as I went
 Moved 'neath my feet, so novel was the load.
 I musing passed. And he: "Thou art intent
 Perhaps upon this ruin, sentineled
 By that brute wrath, now rendered impotent.

The Minotaur, symbol of violence, the more bestial for being half human. The symbolic union of Pasiphaë and the bull is twice referred to in Purg. xxvi.

The Minotaur is the fit guardian of the entrance to this region of Hell, where sins of violence and bestiality are punished.

Theseus is called Duke of Athens also by Shakespeare

Now I would have thee know, that when I held
My first course hither to the deep abyss,
This mass of rock had not as yet been felled.
But certainly, discern I not amiss,
A little ere He came who mighty prey
From the upper circle levied upon Dis,
The deep and loathsome valley every way
So trembled, that the Universe, I thought,
Was thrilled with love, whereby there are who say
The world was many a time to chaos brought:
And in that moment, here and elsewhere, thus
Upon this ancient crag was ruin wrought.
But fix thine eyes below; for neareth us
The river of blood, wherein all boiling be
Who were by force to men injurious."
O wicked, blind, and mad cupidity,
That in our brief existence spurs us so,
And in the eternal steeps so bitterly!
I saw a wide moat curved into a bow
And such that it doth all the plain embrace,
According as my Guide had let me know.
Between it and the precipice did race
Centaur in file with arrows, as of yore
It was their wont on earth to follow chase.
Seeing us coming down, they moved no more:
And three detach themselves from out the row,
With bows and with long arrows, chosen before.
And from afar one shouted: "To what woe
Descending thus the precipice come ye?
Tell it from thence; if not, I draw the bow."
My Master answered: "Our reply will be
To Chiron yonder at close quarters made:
Thus ever rash thy will, the worse for thee!"
"That one is Nessus," nudging me he said,
"Who died because of Dejanira fair,
And for himself, himself his vengeance paid.

*He who said so
was Empedo-
cles. Possibly
Dante means to
hint that love in
Hell would be,
locally at least,
a disorganizing
force*

*The Centaurs,
like the Mino-
taur, half beast
and half human,
are equally
appropriate
watchmen here*

And gazing on his breast between the pair,
Is mighty Chiron who Achilles taught:
Pholus the wrathful is the other there.
By thousands go they round the fosse about,
Piercing with darts whatever soul withdraw
From out the blood, more than its crime allot."
Nearing those fleet wild animals, we saw
Chiron take up a shaft and with the notch
He ruffled back his beard behind his jaw.
When his huge mouth he had uncovered, "Watch!
Are ye aware," thus to his mates he said,
"That he behind moves whatso'er he touch?
Not so are wont the footfalls of the dead."
And my good Leader, level with his breast
Where the two natures are together wed,
Replied: "Indeed he lives, and by behest
Alone I show him thus the dark defile:
Necessity, not choice, impels the quest.
From singing Alleluiah paused awhile
One who commits to me this office new;
He is no robber, I no spirit vile.
But by that Virtue which gives motion to
My feet along so wild a thoroughfare,
Give us for escort any one of you,
That he may show us where to ford, and bear
This man upon his back across the tide:
For 'tis no spirit that can walk the air."
"Turn about, Nessus, so to be their guide,"
Said Chiron, round upon his right breast bent:
"If other troop encounter, warn aside."
Together with the trusty guide we went
Along the boiling of the crimson flood,
Wherein the boiled were making loud lament.
I saw who plunged there to the eyebrows stood:
"Once these," the Centaur great took up the tale,
"Were tyrants steeped in pillage and in blood."

The ruthless wrongs they wrought they here bewail:
 Here Alexander, fell Dionysius who
 Made woeful years in Sicily prevail;
 And yonder brow with hair so black of hue
 Is Ezzelin; that other, fair of face,
 Obizzo of Este, whom his bastard slew
 Up in the world, to truly state the case."—
 Then turned I to the Poet, and he said:
 "Give him the first and me the second place."
 A little farther on the Centaur led
 And paused above a folk whose evil fate
 Plunged them throat-high within that boiling red.
 He showed a shade alone and separate,
 Saying: "That spirit cleft within God's breast
 The heart that still by Thames they venerate."
 Then saw I people who with head and chest
 Wholly uplifted from the river stood;
 And many I recognized among the rest.
 Thus evermore grew shallower that blood
 Until it only cookt the feet: and lo!
 Here was our passageway across the flood.
 "Just as thou seest the boiling river grow
 Still lower on the farther side, and lower,"
 The Centaur said, "so I will have thee know
 That on this other, with a circling shore
 Its bottom sinks, until it makes its way
 Where tyranny must groan forevermore.
 Justice divine here goads that Attila
 Who was a scourge upon the earth, and stings
 Pyrrus and Sextus, and milks forth for aye
 From Rinier of Corneto tears, and wrings
 Hot tears from Rinier Pazzo,—Riniers twain
 Who on the highways wrought such plunderings."
 Back then he turned and passed the ford again.

Of the violent here the two most interesting to us are Ezzelino da Romano, called a "fire-brand" by his sister, the blessed Cunizza, whom we shall meet in the Heaven of Venus; and Guy de Montfort, who slew in church at Viterbo the young English prince, Henry of Cornwall, innocent victim of vendetta

XIII

SEVENTH CIRCLE: RING 2. THE SUICIDAL WOOD

Not yet had Nessus gained the farther side,
When we began to pass a forest through,
Wherein not any path could be descried.
Not green the foliage, but of dusky hue;
Not smooth the boughs, but gnarled and intricate;
No fruits therein, but thorns with poison grew.
Those fierce wild animals that hold in hate
Tilled lands 'tween Cecina and Corneto, no
Thickets infest so dense and desolate.
Hither the loathsome Harpies nesting go,
Who drove the Trojans from the Strophades,
With direful prophecy of coming woe.
Broad wings, and human face and neck have these,
And feet with claws, huge belly feathered all;
They utter rueful cries on the weird trees.
"Ere yet," the Master good began withal,
"Thou tread the Second Round, consider well
That here thou shalt employ the interval
Until thou comest to the sand-waste fell.
So look aright, and there shall be descried
Things thou wouldst not believe, if I should tell."
Thereat I wailings heard, on every side,
And person who might utter them saw not:
Whence stood I still, completely mystified.
I think now that he thought perhaps I thought
That through those trunks so many voices came
From people who from us concealment sought.
Wherefore thus said the Master: "If thou maim
Of any of these plants one little spray,
The thoughts thou hast will all be rendered lame."
Lifting my hand a little then, away
A branchlet from a mighty thorn I tore;
Then did the trunk of it, lamenting, say:

"Why rendest thou?" Thereafter, dark with gore,
 Began again to cry: "Why mangle me?
 Hast thou no spirit of pity then? Of yore
 Men were we, and each now is turned to tree:
 Well might thy hand have shown itself more kind,
 Though souls of veritable serpents we."
 As out of a green brand, which burns behind,
 And from the other side the drops exude,
 The while it sputters with the escaping wind:
 So from that broken sliver words and blood
 Were flowing forth together: whence I let
 The tip fall down, and like one frightened stood.
 "O wounded soul!" my Sage replied, "if yet
 Before he had been able to believe
 What he has only in my numbers met,
 Thou wouldst not this offense from him receive;
 The wonder of the thing made me advise
 His doing that whereat myself I grieve.
 But tell him who thou wast, so that in guise
 Of some amends, he yet may vindicate
 Thy fame on earth, where he again shall rise."
 The trunk: "Thy honeyed words hold out such bait,
 I cannot choose but speak; then let it be
 Not burdensome if I expatiate.
 I am that one who held the double key
 Of Frederick's heart, and, turning both ways, knew
 To lock and loose with such suavity,
 His confidence from others I withdrew:
 To that high trust fidelity I bore,
 Losing my vigor and repose therethrough.
 The harlot who yet never from the door
 Of Cæsar's dwelling turned her wanton eyes,
 The curse and bane of courts forevermore,
 Inflamed all minds against me; in such wise
 Inflamed, they made Augustus flame again,
 So that glad honors turned to dismal sighs.

*The shade of
 Pier delle Vigne,
 chancellor and
 confidant of the
 great Emperor
 Frederick, and
 an able and elo-
 quent man
 whose letters
 may still be
 read. Perhaps
 it is out of hom-
 age to him as a
 stylist that
 Dante makes
 him tell his
 story in so
 ornate a manner*

My spirit, through her temper of disdain,
Deeming by dying from disdain to flee,
Made me, though just, to self-injustice fain.
I swear by the new rootlets of this tree
That to my Lord, whose worth I honored so,
I never forfeited fidelity.
If one of you to earth returning go,
Let him the memory of me restore,
Still lying prostrate under Envy's blow."—
When he a little to discourse forbore,
The Poet said: "Let not the moment go,
But speak and ask him what thou wouldest more."
And I to him: "Do thou entreat him show
Whate'er thou thinkest may content my will,
For I cannot, for pity of his woe."
Whence he resumed: "So may the man fulfill
What thou hast prayed for, and full willingly,
Imprisoned spirit, may it please thee still
To tell us in what way the soul may be
Bound in these knots; and tell, if licit, too,
If ever any from such limbs breaks free."
The trunk a mighty suspiration blew,
Whereon that wind was changed to voice like this:
"Brief the reply that shall be made to you.
When the fierce spirit separates amiss
From out the body whence itself has torn,
Minos consigns it to the seventh abyss.
It falls into the forest, where no bourn
Is chosen for it, but where chance may throw,
Here it sprouts up, as doth a grain of corn;
Doth to a sapling and a wild tree grow:
The Harpies, browsing then its leafy crest,
Cause woe, and give a window to the woe.
We shall go seek our bodies like the rest,
But with them never to be re-arrayed:
For 'tis not just to have what we divest.

Here shall we drag them, and the forest glade
Shall see our bodies hanging dismally,
Each on the thorn-tree of its injured shade."
We were attentive still unto the tree,
Thinking that haply it would tell us more,
When a tumult overtook us, so that we
Were like to one aware of hunt and boar
Approaching to the place where he had stood,
Who hears the branches crash the beasts before.
And lo! on the left hand, two spirits nude
And scratcht, fleeting along so furious
They broke through every barrier of the wood.
The first: "Now hurry, hurry, Death to us!"
And the next, who thought himself in speed outdone,
Was shouting: "Lano, not alertly thus
Thy legs did at the jousts of Toppo run."
And haply for his breath too short he found,
A thicket and himself he grouped as one.
After them, filling all the forest round,
Were running ravening bitches black, and fleet
As, after slipping from the leash, the hound.
In him who cowered down their tushes meet,
All into pieces rending him: again
They bear away those limbs dilacerate.
Taking me by the hand, my Leader then
Led forward to the bush, with many a sigh
Lamenting through its bleeding wounds in vain.
"O James of Sant' Andrea," was its cry,
"Of making me thy screen what is the good?
For all thy wicked life what blame have I?"
The Master said when he beside it stood:
"Who wast thou that, through wounds so numerous
Art blowing forth thy woeful words with blood?"
"O souls that hither come," he said to us,
"To view the shameful havoc that from me
Has rended all away my foliage thus,

It was a characteristic popular superstition at Florence that the continual strife that raged there was due to the jealousy of the ancient patron god, Mars. The present Baptistery, the old Cathedral, was pretty certainly built on the foundation of an ancient temple of Mars. Compare the significant reference to the maleficence of the mutilated statue of the god on the Ponte Vecchio (Par. xvi, near end of canto)

Gather it up beneath the wretched tree.

Mine was the town that her first patron for

The Baptist changed: and for this reason he

Will plague her with his art forevermore.

And, were it not that still of him remain

Some features where men cross the Arno o'er,

Those citizens who built the town again

Upon the ashes left by Attila,

Would have performed the labor all in vain.

With mine own house I made myself away."

XIV

SEVENTH CIRCLE: RING 3. DEFIERS OF GOD

Because for native country reverent,
Perforce I gathered up the scattered leaves
And gave them back to him, whose voice was spent.
Thence came we to the boundary which cleaves
The Second Rondure from the Third, where dread
Mode of eternal justice one perceives.
To show the new things clearly, be it said
That we arrived upon a desert plain
Which banishes all plants from off its bed.
The woeful wood enwreathes it, as again
The dismal moat encloses that around:
Here, hard upon the verge, did we remain.
An arid and dense sand composed the ground,
Nor was it formed and fashioned otherhow
Than that of old where Cato footing found.
Vengeance of God! O how much oughtest thou
By every person to be held in awe
Who reads that which was manifested now!
Manifold flocks of naked souls I saw
Who all did woeful lamentations pour,
And they seemed subject unto diverse law.
Supine were lying some upon the floor,
And some were sitting all together bent,
And others went about forevermore.
The more were those who round about there went,
And fewer those who lay in torment low,
But had their tongues more loosened to lament.
Above that waste of sand, descending slow,
Rained everywhere dilated flakes of fire,
As upon Alps, without a wind, the snow.
As Alexander, where the heat is dire
In India, upon his host beheld
Flames fall, as far as to the ground entire;

Whereat he with his legions was compelled
 To trample down the soil, for better so
 The flames, remaining single, could be quelled:
 Such was descending the eternal glow;
 Whereby, like tinder under steel, the sands
 Were kindled for redoubling of the woe.
 Forever tossing were the wretched hands
 Now hither and now thither without rest,
 Fanning fresh burning off in counter-dance.
 "Master," began I, "thou who conquerest
 All things except the stubborn demon train
 That from the gate against our entering pressed,
 Who is the mighty one that in disdain
 Lies scowling, nor appears the fire to dread,
 So that he seems unripened by the rain?"—
 And that same one, perceiving what I said
 In question to my Guide of him, did shout:
 "What once I was alive, that am I dead.
 Should Jupiter his blacksmith weary out,
 From whom the sharpened thunderbolt he tore
 Wrathful, and me upon my last day smote;
 Or weary out the others o'er and o'er
 In Mongibello at the stithy swart,
 Crying, 'Help, help, good Vulcan,' as of yore
 On Phlegra's battlefield; and should he dart
 His bolts at me with vigor multiplied,
 That vengeance never should make glad his heart."
 My Leader then with so much strength replied
 That I had never heard his voice so great:
 "O thou Capaneus, just because thy pride
 Remains unquencht, the woefuller thy fate:
 No torment save thy very rage would be
 Unto thy fury pain proportionate!"
 Then with a better look he turn'd to me:
 "That one was of the seven monarchs who
 Laid siege to Thebes; he held and seemingly

*Mongibello is
 another name
 for Etna, where
 the Cyclopes had
 their forge*

Holds God in scorn, and gives contempt to view:
 But, as I said to him, his spiteful mood
 Is for his breast adornment very due.
 Now follow me, and let thy heed be good
 Not on the burning sand thy feet to set,
 But keep them ever back, close to the wood."
 In silence came we where a rivulet
 Gushes from out the wood: a rill so red
 That thinking of it makes me shudder yet.
 As from the Bulicamē there takes head
 A brooklet which the sinful women share,
 So this ran down across the sandy bed.
 The bottom and both shelving banksides were
 Hardened to stone, and the margins at the side:
 Whence I perceived our passageway was there.
 "Among all other things by thee descried
 Through me, since entering within the gate
 Whose threshold unto no one is denied,
 Thine eyes not anything yet contemplate
 Noteworthy as the present stream, which quite
 Doth all the flames above it suffocate."
 This language of my Leader did incite
 Petition from me that he let me taste
 The food for which he lent the appetite.
 "In the mid-sea there lies a country waste,"
 Thereon he said, "that bears the name of Crete,
 Under whose king the world of old was chaste.
 There is a mountain, Ida, once the seat
 Of laughing waters and of leafy shade;
 Today it lies deserted and effete.
 Once Rhea in this faithful cradle laid
 Her son; and to conceal him should he raise
 His voice to weep, caused clamors to be made.
 A tall old man within the mountain stays,
 Who doth his back to Damietta hold,
 And upon Rome, as in a mirror, gaze:

*Bulicamē: name
 of a hot mineral
 spring at Viter-
 bo, from which
 water seems to
 have been con-
 ducted to the
 houses of un-
 fortunate women*

*The tall old man
in the cavern of
the Cretan
Mount Ida
seems to sym-
bolize histori-
cally the human
race facing west-
ward, its tears
supplying the
rivers of Hell*

His head is fashioned of the finest gold,
And of pure silver are the arms and breast,
Whence to the fork he is of brazen mold;
Thence downward all is iron, of the best,
Save the right foot of terra cotta, and more
Doth he on that than on the other rest.
Every part, except the golden ore,
Is broken by a cleft where tears distill,
And, gathering, perforate that cavern floor.
They fall cascading to this valley,—fill
And Acheron and Styx and Phlegethon;
Then flow along this narrow channel, till
They come where there is no more going down:
They form Cocytus,—that pool shalt thou know
By seeing: so be here description none.”
And I: “If thus the present brooklet flow
Down from our world wherein its source is found,
Why does it only on this border show?”
And he to me: “Thou knowest the place is round;
And though thou comest from a distant place,
Still to the left toward the bottom bound,
Thou dost not yet the circle fully trace:
Wherefore if something novel comes to view,
It ought not to bring wonder to thy face.”
“Where found is Phlegethon,” said I anew,
“And Lethë? for of one thou’rt silent, Lord,
And sayest the other to this rain is due.”
“Thy questions please,” he said, “in every word,
Although the crimson brook’s ebullience
Might well the answer unto one afford.
Lethë shalt see, but from this fosse far hence,
There where to lave themselves the souls repair,
When guilt has been removed by penitence.”
Then added he: “The time is come to fare
Out of the wood: take heed thou follow me:
The banks, not burning, form a thoroughfare,
And all the space above from flame is free.”

XV

SEVENTH CIRCLE: RING 3. DANTE MEETS
A GREAT TEACHER

Now bears us over one of the hard banks,
And fumes above the brooklet, shading well,
Shelter from fire the water and the flanks.
As Flemings, who 'twixt Bruges and Wissant dwell,
Fearing the floodtides that upon them run,
Throw up the dike the ocean to repel,
And as by Brenta does the Paduan,
His villas and his villages to spare
Before Carinthia ever feels the sun:
Of like formation those were fashioned there,
Though not so high nor of so broad a base
The Master made them, whosoe'er he were.
We were so distant from the forest chase
By this, that I could never have descried
The spot, though backward I had turned my face;
And now we met along the margin side
A company of spirits coming by,
Who each peered at us, as at eventide
Beneath new moon, we one another spy;
And they were puckering their brows at us
Like an old tailor at the needle's eye.
By such a family inspected thus,
Well-known I proved to one of them, who caught
My garment's hem, and cried: "How marvelous!"
And when he stretcht his arm, a glance I brought
To bear so fixt upon his branded hue,
That his scorcht countenance prevented not
His recognition by my inner view;
And to his visage bending mine anigh,
I answered: "Ser Brunetto, is it you?"
"My son," he said, "be not displeased if I,
Brunet' Latini, backward with thee fare
A little way, and let the train go by."

Brunetto Latini was a distinguished citizen and man of letters who had powerfully influenced Dante in the latter's earlier years. Brunetto's principal work was written in French,—“Le Livre dou Tresor,”—a compilation of encyclopedic character held at that time in high esteem

“That is,” I said to him, “my urgent prayer;
And if you wish me sit with you, I fain
Will do it, if it please my Leader there.”

“O son,” he said, “whoever of this train
But pauses, lies thereon a century low,
Without a fan when pelts the fiery rain.

Therefore pass on: I at thy skirts will go,
And then rejoin my fellows, who lament,
While faring onward, their eternal woe.”

I durst not from the causeway make descent
Level to walk beside him, but did bow
My head, and walkt as walk the reverent.

“What fate,” began he, “or what fortune now
Leads thee down hither ere thy final day?
And who may this one be that shows thee how?”

“Up in the clear life yonder,” did I say,
“Or ever yet my age was fully come,
I went within a valley far astray.

But yestermorn I turned my face therefrom:
This one appeared to me returning there,
And leads me now along this pathway home.”

“If following thy star thou onward bear,
Thou canst not fail of glorious port,” he said,
“If well discerned I in the life so fair:

And but that I was far too early dead,
Beholding Heaven so unto thee benign,
I would thee in the work have comforted.

But that ungrateful populace malign,
Who came of yore down from Fiesolë,
And savor still of mountain and of mine,

For thy good deeds will be thy enemy;
And rightly: for ’mid crabbèd sorbs confined,
Befits not the sweet fig to fructify.

Old rumor in the world proclaims them blind;
A people envious, arrogant, and hard:
Take heed thou from their manners be refined.

Fortune reserves thee honor and reward,
Such that both parties yet will hungry go
For thee: but far from goat shall be the sward.
Let the Fiesolan beasts their litter strow,
Rending themselves; nor let them touch the blade,
If ever any on their dunghill grow,
Wherein may yet revive the holy seed
Of Romans,—those therein still resident
When it became such nest of evil deed.”
“If all my prayer had found accomplishment,”
Replied I to him, “not yet would you be
From human nature placed in banishment:
For I have held in loving memory
Your kind paternal image, and now yearn
For you, who in the world instructed me
From hour to hour how man becomes eterne:
And while I am alive, it is but right
Men in my words my gratitude discern.
What you relate about my course, I write,
And keep—with other text—for Lady, who,
If I attain her, can the gloss indite.
Thus much would I have manifest to you,
That if so be my conscience do not frown,
I am ready, whatsoever Fortune do.
Not newly is such hansel paid me down:
Therefore let twirling Fortune ply her wheel
At pleasure, and his mattock ply the clown.”
Thereat my Master, back upon his heel
Turning toward the right, upon me bent
His eyes; then said: “Who notes it, listens well!”
Nor speaking less on that account, I went
With Ser Brunetto on, and question made
Of his companions known and eminent.
“To know of some of them is well,” he said,
“Of others best be silent, for the time
With so much speaking were too quickly sped.

Know then, in brief, that all were clerks, sublime
In their renown, and men of letters great,
On earth polluted with the one same crime.
Priscian goes with yon troop disconsolate,
And Francis of Accorso; who observes
Such vermin, might have seen that reprobate
Who, by the Servant of each one who serves,
Was banned from Arno to the Bacchiglion',
Where he laid by his ill-excited nerves.
Of more would I relate, but going on
And speech can be no longer, for I see
New smoke from the great sand uprising yon.
A people comes with whom I may not be;
My 'Treasure' be commended to thy love,—
'There still I live: more ask I not of thee.'
Then he turned back, and showed the action of
Those at Verona who cross-country run
To win the cloth of green, and thereabove
Appeared the winning, not the losing one.

XVI

SEVENTH CIRCLE: RING 3. THREE GREAT
CITIZENS OF FLORENCE

I was already where we heard a sound
Such as the bees make in the hive, a hum
Of water falling into the next round;
Then did three shades together running come,
Quitting a passing company that went
Beneath the rain of the sharp martyrdom.
Approaching, in this cry their voices blent:
"Stop thou, who by thy garb appearest to be
Some one from out our city pestilent."
What sores flame-branded on their limbs, ah me!
Still recent ones and ancient, met my view:
It grieves me for them yet in memory.
Their cries attention from my Teacher drew,
Who turned his face to me and said: "Now stay:
To such as these all courtesy is due;
And if it were not for the fiery spray
The nature of the place darts, I should feel
That thou wert better hurry, and not they."
They re-began to dance the ancient reel
Soon as we paused, and, drawing near us so,
All three resolved themselves into a wheel.
As champions stript and oiled are wont to do,
Who for their grip and for their vantage look,
Before they ever bandy thrust and blow:
Thus, wheeling round, not one of them forsook
The sight of me, so that in counterchase
The neck and feet continual journey took.
"Ah! if the misery of this shifting place
Make us and our desires contemptible,"
Began one, "and our black and blistered face,
Let our renown incline thy mind to tell
Who art thou that, with such security,
Trailest along thy living feet through Hell?"

He treading in whose steps thou seest me,
Excoriated though he be, and nude,
Was higher than thou thinkest in degree.
The grandson was he of Gualdrada good;
His name was Guido Guerra: much he planned
Astutely, and his sword was likewise shrewd.
The other who behind me treads the sand,
Tegghaio Aldobrandi is, whose fame
Ought to be grateful in the upper land.
And I, thus put upon the cross with them,
Was Jacob Rusticucci: that I grieve,
Truly my savage wife is most to blame.”
If from the fire I could have had reprieve,
I should have flung me down to them below,
And think my Teacher would have given me leave.
But since I should have parcht and burnt me so,
Terror availed to check the kindly thought
Which prompted me to their embrace to go.
“Contempt,” then I began, “indeed ’twas not,
That your condition thrilled me with, but rue
So deep that it will not be soon forgot,
When this my Lord spake words to me, wherethrough
The expectation was within me stirred
That people might be coming such as you.
I am your fellow-townsman; every word
That told your honored names and actions all,
With love I ever have rehearst and heard.
I go for the sweet fruit, leaving the gall,—
Fruit by the truthful Leader promised me:
But to the Center first I needs must fall.”
“So may thy limbs long while directed be
By living soul,” that one thereon replied,
“And so may thy renown shine after thee,
Tell whether courtesy and valor abide
Within our city as of wont, or thence
Banisht and altogether thrust aside?”

For William Borsiere, who laments
 Of late with us, and goes with yonder train,
 Speaks that which much our misery augments."
 "The upstart people and the sudden gain
 Excess in thee and arrogance have bred,
 O Florence, as thou findest to thy bane!"—
 Thus cried I out aloud with lifted head:
 And holding this for my reply, the three
 Lookt at each other, as when truth is said.
 "If otherwhile so little costs it thee
 Others to satisfy," all answered then,
 "Happy thou, speaking with impunity.
 Whence if, escapt this place of gloom, again
 Returned to see the starry heavens fair,
 Thou shalt rejoice to utter, 'I have been,'
 Pray speak of us unto the people there."
 Now break they up the wheel, and as they part,
 Their nimble legs appear to wing the air.
 It is not possible "Amen" could start
 From tongue as quick as their evanishment:
 Wherefore it pleased my Master to depart.
 I followed, and but little way we went,
 Before so near us was the water's sound,
 That, for all speaking, scarce were hearing lent.
 Even as that stream which holds its proper ground
 The first, from Monte Viso to the sea
 Eastward, upon the Apennine's left bound,—
 Stillwater called above, before it be
 Precipitated to its lower bed,
 But of that name is vacant at Forli,—
 Above Saint Benedict from the mountain head
 Goes bellowing down a single waterfall
 Where for a thousand there were room instead:
 Thus, leaping downward from a scarpèd wall,
 We heard that tinted water make such din,
 That it would soon have stunned the ear withal.

Monte Viso
 (Chaucer's
 "Vesulus the
 colde") is at the
 head of the Po.
 The river here
 referred to, the
 Montone, was
 the first river
 north of the
 Apennines
 which had an
 independent
 course to the sea.
 Dante makes his
 geographical
 references an
 element of
 poetry, as after
 him did Milton

The cord is supposed to be the girdle of St. Francis, who intended it as an emblem of the binding of the wild beast of the body. The old commentator, Buti, states that Dante was once a member of that order of Franciscans called from the cord, Cordeliers. So the celebrated Guido da Montefeltro, who tells his dramatic story in Canto xxvii

I had a cord that girt my garment in,
 For with it I had once thought requisite
 To take the leopard of the painted skin.
 As soon as I had loosed it from me quite,
 To the commandment of my Guide submit,
 I reacht it to him, coiled and wound up tight.
 Whereon he turned toward the right, and this,
 A little out beyond the verge, did fling
 Down into that precipitous abyss.
 "Now surely it must be that some new thing,"
 I said within, "answer the signal new
 Which thus the Master's eye is following."
 Ah me! how cautious should men be and do
 Near those who witness not alone the deeds,
 But with their wisdom to the thoughts look through!
 He said to me: "What I expect must needs
 Come upward soon, and what thy dreams now ask
 Must soon be such that very eyesight heeds."—
 Aye to that truth concealed beneath false mask,
 A man should close his lips, if in him lies,
 Lest he, though blameless, should be brought to task;
 But here I cannot: by the harmonies
 Of this my Comedy, Reader, I swear,
 So may their grace be lasting, that mine eyes
 Saw through the gross and gloomy atmosphere
 A shape come swimming up, of such as be
 To every steadfast heart a thing of fear:
 As he returns who sometime dives, to free
 The anchor-fluke, lest vessel come to harm
 On reef, or aught else hidden in the sea,
 Who draws his foot in, and flings up his arm.

XVII

SEVENTH CIRCLE: RING 3. THE WONDERFUL
FLIGHT DOWNWARD

"Behold the beast with pointed tail, whose guile
Doth mountains cleave and walls and weapons rend;
Behold him who doth all the world defile."

So spoke to me my Leader and my friend;
And that it come in shoreward beckoned it,
Near where the trodden marbles make an end.

Then forward came that filthy counterfeit
Image of Fraud to land its head and bust,
But drew not up its tail from out the pit.

Its face was like the face of person just,
So outwardly benignant was its hue,
But like a serpent all the rest outthrust.

Paws shaggy to the armpits it had two;
And many a painted nooselet, many a quirk
The back, the breast, and both the flanks bestrew.

Never was cloth by Tartar woven or Turk,
More variously colored, warp and woof,
Nor yet such tissue did Arachne work.

As along shore the wherries lie aloof
At times, in water part and part on land;
And as the beaver in his hunt's behoof

Doth yonder 'mid the guzzling Germans stand:
So lay that worst of beasts along the stone
That forms the margin fencing in the sand.

All quivering in the void the tail was thrown,
Twisting aloft the point of it, that bare
A venomed fork as in the scorpion.

"Now," said my Leader, "it behooves us fare
Somewhat aside, far as that maledight
Wild beast which couches on the border there."

So therefore we, descending on the right,
Ten steps along the outer border pace,
The sand and flakes of fire avoiding quite.

As soon as ever we have reacht the place,
 A little farther on the sand I see
 A people sitting near the empty space.
 "Of this third round," the Master said to me,
 "That thou mayst carry full experience,
 Go now, consider what their manners be.
 Out there concise must be thy conference:
 I will persuade this brute his shoulders strong
 To lend us, against thy returning thence."
 Thus farther yet, and all alone, along
 That seventh circle's utmost head, I go
 Thither where sit the melancholy throng.
 Out of their eyes is bursting forth their woe:
 Now here, now there, with hands they agonize
 Against the flames, against the soil aglow.
 Dogs in the summer do not otherwise,
 Now with the paw and presently with snout,
 At bite of fleas, of gadflies, or of flies.
 When I had singled certain faces out
 Of those on whom the woeful fire is shed,
 Not one of them I knew; but slung about
 Each neck perceived a pouch, emblazonèd
 With certain hue and certain cognizance,
 And therewithal, it seems, their eye is fed.
 And as, among them looking, I advance,
 Beheld I *Azure* on a wallet *Or*,
 Bearing a lion's mien and countenance.
 And as the sweep of vision onward bore,
 Another bag, blood-red, beheld I now
 Display a goose, as butter white, and more.
 Then one upon whose wallet white a sow,
 In brood and azure, was in blazon set,
 Exclaimed: "Here in this ditch what doest thou?
 Now get thee gone: and since thou'rt living yet,
 Know that my townsman, Vitaliano, here
 Upon my left-hand side a seat shall get.

These are the cognizances, respectively, of the Florentine families Gianfigliuzzi and Ubriachi, and of the Paduan family, Scrovi-gni, all degraded by the inordinate practice of usury. A drawing of the first of these shields is prefixed to this Cantica

A Paduan with these Florentines, mine ear
Ofttimes they deafen, crying in each close,—
‘Let him come down, the sovran cavalier
Who with the triple-beakèd budget goes!’”
Here pursing up his mouth, he made display
Of tongue, like cattle when they lick the nose.
And apprehensive lest my longer stay
Displease him who had bid me little bide,
I turned me from those weary souls away.
On back of that fell beast I found my Guide
Already mounted, and he said: “Take care
That thou be steady and unterrified.
Now must we needs descend by such a stair:
Mount thou in front, for I between will sit,
So that the tail do thee no harm whate’er.”
Like one about to have the ague fit
Of quartan, blue of nail, all shuddering
At shadow, catching but the sight of it,—
Such I became, on hearing such a thing;
But his monitions wrought in me that shame
Which makes brave servant before noble king.
I set myself upon that monstrous frame:
“Clasp me!” I tried to say, but utterance
Refused to come, though I believed it came.
But he who otherwhile in other chance
Assisted, with his arms surrounded me
As soon as I had mounted. “Now advance,
O Geryon! ample let thy wheelings be,”
He bade, “and slow be thy descending here;
Remember the new load that burdens thee.”—
As draws a little vessel from her pier,
So, backing, backing, thence did Geryon draw;
And when he felt that he was wholly clear,
Turned tail to where before his breast I saw,
And tail outstretching, moved it like an eel,
And gathered in the air with play of paw.

No greater fear, I ween, did any feel,
When Phaëton, abandoning the rein,
Branded the sky, as still the nights reveal;
Nor when poor Icarus perceived each pen
Fall from his flank the molten wax withal,—
“Thy way is wild!” his father shouted then,—
Than mine, when I beheld me to be all
Adrift in air, and saw extinguisht so
Every sight but of the animal.
He swims along, slow undulating, slow,
Wheels and descends,—this could I but surmise
By wind upon my face, and from below.
Already on the right I heard arise
Out of the cataract a frightful roar,
Whence I outstretcht my head with downward eyes.
Thereon the precipice dismayed me more,
For burning did I see and moaning hear,
Whereat my thighs gripped closer than before.
Now I discerned, what first did not appear,
The sinking movement and the wheeling, by
Great woes from every quarter drawing near.
Like falcon, overlong enforced to fly,
That without spying either bird or bait,
“Ah me, thou stoopest!” makes the falconer cry,
Then settles weary whence it sped elate,
Alighting, after many a circling round,
Far from its lord, aloof, exasperate:
So Geryon set us down upon the ground,
Hard by the bottom of the cliff rough-scored,
And disencumbered of our weight, did bound
Off and away, like arrow from the cord.

XVIII

EIGHTH CIRCLE: POUCH 1. PANDERS AND
SEDUCERS. POUCH 2. FLATTERERS

There is in Hell a region all of stone,
By name Malpouches, of an iron hue
Like the precipitous encircling zone.
Right in the middle of the fell purlieu
There yawns, exceeding deep and wide, a Pit
Whose structure I shall tell in order due.
A rounding girdle thus remains of it
Between the Pit and the high rocky steep,
And in its bed ten vales divided sit.
Of like configuration was that deep
As elsewhere, for safeguard of the wall,
Several moats begird a castle-keep:
Such an appearance had these valleys all;
And as from thresholds of such fortalice
Run to the outer rampart bridges small,
So from the bottom of the precipice
Struck across banks and moats bridgeways of stone,
Converging and cut short at the abyss.
In this place, from the back of Geryon thrown,
We found ourselves: then did the Poet go
Toward the left, and I behind moved on.
On the right-hand discovered I new woe,
New torments and new wielders of the thong,
Full filling the first Malpouch there below.
The sinners naked at the bottom throng:
This side the middle come they facing me,
Swifter, beyond, they stride with me along.
The Romans thus, in year of Jubilee,
To make the people pass the bridge devise,
By reason of the countless company,
So that on one side all direct their eyes
Toward the Castle and Saint Peter's fane;
On the other toward the Hill their passage lies.

Hither and yon along the gloomy lane,
 I saw horned demons with great whips, who dealt
 Behindward on them furious blows amain.
 Ah! how these made them after the first pelt
 Lift up their heels! then truly waited none
 Until the second or the third he felt.

While I was going on, mine eyes by one
 Encountered were; and instantly I said:
 "For sight of him I have not hungry gone!"
 Wherefore to make him out my feet I stayed;
 And my kind Leader, slackening his pace,
 Consented to some steps I backward made.

And that scourged spirit, lowering his face,
 Bethought to hide, but with small benefit;
 I saying: "Thou that dost thine eyes abase,
 Must, if those features are not counterfeit,
 Venedico Caccianimico be:

But what brings thee to such a smarting pit?"
 "Unwillingly I tell, though forced," said he,
 "By thy explicit speech which brings the old
 Foregone existence back to memory.

To do the Marquis pleasure, I cajoled
 Fair Ghisola,—in whatsoever way
 The shameful tale be peradventure told.

No lonely Bolognese I weep here: nay,
 For rather do we so this region fill,
 That not so many tongues are taught to say

Sipa 'twixt Reno and Savena; still
 If thou wouldst have me pledge or proof subjoin,
 Recall to mind our avaricious will."

While he spoke thus, a demon on the loin
 Lasht him, exclaiming: "Pander, get thee gone!
 There are no women here for minting coin."

I now rejoin mine Escort: whereupon
 With footsteps few we come where we discern
 A craggy bridge that from the cliff was thrown.

Ghisola (or Ghislabella) was his sister, whom he persuaded to become the mistress of the Este, the powerful lord of Ferrara

"Sipa" was the Bolognese form of the present subjunctive of the verb meaning "to be." The modern form is said to be "sepa." Bologna lies between the two rivers Reno and Savena

Ascending this full easily, we turn
 Upon its jagged ridgeway to the right,
 Departing from those circling walls eterne.
When came we where a gap beneath the height
 Yawns for the sinners driven by the thong,
 My Leader said: "Lay hold, until the sight
Strike on thee of another misborn throng,
 Of whom thou hast not yet beheld the face
 Because they still have gone with us along."
From the old bridge we viewed the file, apace
 Who neared us on the further side below,
 And whom the scourges in like manner chase.
Without my asking, the Good Master so
 Address me: "Yonder mighty one behold,
 Who seems to shed no tear for all his woe:
How kingly in his bearing, as of old!
 'Tis Jason, who by prowess and by guile
 Despoiled the Colchians of the Fleece of Gold.
He skirted once the coast of Lemnos isle,
 After the merciless women unafraid
 Devoted all their males to death erewhile.
There, with love-tokens and fair words, the maid
 Hypsipyle did he betray, that one
 Who first, herself, had all the rest betrayed.
And there he left her, pregnant and alone:
 Such guilt condemns him to such martyrdom,
 And for Medea too is vengeance done.
With him go such deceivers all and some:
 Of the first valley let so much suffice,
 And of those by its vengeance overcome."—
Already had we reacht the place where lies
 The narrow path across the second dike,
 Which buttress for another arch supplies.
Thence heard we people whimper plaintive-like
 In the next pocket, and with snorting roar
 Of muzzle, with their palms upon them strike.

*It is hardly
necessary to re-
mind the sympa-
thetic reader
that no poet
could well be
more delicate
and pure-
minded than
Dante. But it is
impossible to
pass through
Hell without
encountering
filth and obscen-
ity, as here and
at the close of
Canto xxi*

The banks were with a mold encrusted o'er
By vapors from below that on them rest,
With both the eyes and nostrils waging war.
The bottom is so hollowly deprest
There is no room to see, except one go
Up where the arching bridge is loftiest.
Thither we came, whence in the ditch below
I saw folk weltering in excrement
That out of human privies seemed to flow.
While I was looking down with eye intent,
I saw one head so smeared with ordure all,
If clerk or layman 'twas not evident.
"Wherefore so greedy art thou," did he bawl,
"At me more than the filthy rest to stare?"
"Because," I answered, "if I well recall,
I have already seen thee with dry hair;
Alessio Interminci of Lucca, late
Wast thou: whence singled out from others there."
And thereon he, belaboring his pate:
"To this has plunged me down the sycophance
Wherewith my tongue was never satiate."
Hereon my Leader said to me: "Advance
Thy face still further forward, till thou bring
Thine eyesight full upon the countenance
Of that uncleanly and disheveled thing,
Who scratches yon with nails smeared filthily,
And now is standing up, now cowering.
Thus is the harlot Thaïs seen of thee,
Who answered once her minion when he said:
'Dost greatly thank me?'—'Nay, stupendously.'
And herewith let our sight be surfeited."

*Compare
Dante's Inferno
in Auden's
translation*

XIX

EIGHTH CIRCLE: POUCH 3. SIMONICAL POPES

O Simon Magus, O disciples vile!

Ye who the things of God, which ought to be
The brides of righteousness, lo! ye defile

For silver and for gold rapaciously;

Now it befits the trumpet sound your doom,
Because in this third pouch of Hell are ye.

Already had we on the following tomb

Mounted, to that part of the bridgeway whence
It doth the middle-moat quite overloom.

Wisdom Supreme! of art what evidence

In Heaven, Earth, and the Evil World is found,
And ah! how justly doth thy power dispense!

I saw upon the sides and on the ground,

With many a hole the dark stone drilled, and all
Of one dimension, and each one was round.

None ampler seemed to me, nor yet more small,

Than those that in my beautiful St. John
Are made to the baptizers for a stall;

And one of these, not many years ago,

I broke for one who stifling would have died:
Be this a seal to undeceive each one.

Thrust forth from every opening, I descried

A sinner's feet, and saw the ankles twain
Far as the calf: the rest remained inside.

The soles of all were both consumed amain,

And so with flames the joints were quivering

No ropes and withies would have stood the strain.

As flame of oily things is wont to cling

Alone upon the face exterior,

So here from heel to point 'twas flickering.

"Master," said I, "who is that one who more

Infuriate writhes than his companions there,
And whom a redder flame is licking o'er?"

And he to me: "If thou wilt let me bear
Thee down by yonder cliff that lies more low,
From him of him and of his crimes shalt hear."

One of the legal punishments of that implacable period was the "planting" thus of the perfidious murderer.

Dante's similitudes imply, of course, familiarity on the part of the reader of his time with the scene referred to. The customs, habits, sports, arts, affairs of all kinds from which he draws images have greatly changed, so that we have to use more imagination in reading him

"Thy pleasure, lord, is mine, and thou dost know
That I depart not from thy will," I said,
"And knowest my unspoken thought, I trow."
Thereon the fourth embankment did we tread,
Turned, and descended leftward from the bank
Down to the narrow, perforated bed.

The Master good not yet from off his flank
Deposed me, till he brought me to the hole
Of him who so was weeping with his shank.

"Whoe'er thou art, thus planted like a pole
Top downward," then began I, "do thou strive
To speak out, if thou canst, O wretched soul!"

My posture was the friar's, at hand to shrive
The false assassin, who, when planted, tries
To call him back, still to remain alive.

"Art thou already standing there?" he cries,
"Art standing there already, Boniface?
By several seasons, then, the writing lies.

And art thou glutton with that wealth apace,
For sake whereof thou didst not fear betray
The Lady beautiful, and then disgrace?"—

Such I became as people brought to stay
Because an answer from the mark seems wide,
As if bemockt, not knowing what to say.

"Say to him quickly," hereon Virgil cried,
"I am not he thou thinkst, I am not he!"
And as enjoined upon me, I replied.

The spirit writhed his feet exceedingly;
Then sighing, and with voice disconsolate,
Said to me: "What then wantest thou of me?"

If thou desire so much to know my state,
That for this cause thou hast the bank traversed,
Know, I was vested with the Mantle Great.

The references to the Church as the Lady, or the Bride of Christ, and by extension of the Pope as the Vicar of Christ, are so frequent that comment is, in most cases, superfluous

True son of the She-bear, I had such thirst
 Insatiate to advance the Cubs, mine own,
 That wealth above, and here myself, I pursed.
 Beneath my head the others down are thrown,
 Preceding me in simony, and all
 Flattened along the fissures of the stone.
 Down thither shall I likewise drop withal,
 When comes that other whom I thought to meet
 What time I let the sudden question fall.
 But longer now do I already heat
 My footpalms, standing here inverted thus,
 Than he shall planted stay with ruddy feet:
 For after him a Pastor impious
 Shall come from Westward, fouler in his deed,
 Such as befits to cover both of us.
 New Jason will he be, of whom we read
 In Maccabees: and pliant as that lord,
 Will he who governs France give this one heed."
 I know not if foolhardy was my word,
 But I made answer only in this key:
 "I pray thee tell me now how rich a hoard
 Saint Peter paid into the treasury,
 Ere gave Our Lord the keys to his control?
 Nothing in truth He askt save 'Follow me!'
 Nor Peter nor the rest did levy toll
 Of gold or silver, nor Matthias grant,
 For the lost office of the guilty soul.
 Then stay, well punisht, and be vigilant
 In guardianship of the ill-gotten gold
 That made thee against Charles so arrogant.
 And were I not forbid to be so bold,
 Because of reverence for the Keys Sublime
 Which in the happy life thou diddest hold,
 Still harsher language would befit my rime:
 Pastors, your greed afflicts the world; it brings
 Good underfoot, and it uplifteth crime!

*The ex-Pope
 Nicholas III
 who is speaking
 was an Orsini,
 whose cogni-
 zance was the
 "orsa" ("ursa,"
 she-bear)*

*Referring to
 Clement V, the
 Frenchman,
 tool of Philip
 the Fair. See 2
 Maccabees,
 iv and v*

Of you the Evangelist had prefigurings,
 When her that sits the waters did he view
 Committing fornication with the kings:
 She with the seven heads begotten, who
 From the ten horns her sign and sanction bore
 Long as her spouse delight in virtue knew.
 A god of gold and silver ye adore;
 And from the idolaters how differ ye,
 Save where they one, a hundred ye implore?
 Ah, Constantine, to what iniquity
 Gave birth—not thy conversion—that domain
 Which the first wealthy Father took from thee!"
 And while I sang to him in such a strain,
 Whether that frenzy or that conscience bit,
 With both his footpalms struggled he amain.
 I think my Leader well applauded it,
 He listened still with look of such content
 To the clear accents which the truth befitted.
 Thereon to take me up, both arms he bent,
 And when he had me wholly on his breast,
 Remounted by the way of his descent;
 Nor did he tire of holding me thus pressed,
 Till up the summit of the arch he bare,
 Which crosses from the fourth to the fifth crest.
 Here he laid down his charge with tender care,
 Tender, for rugged was the crag and steep,
 That goats had found a toilsome passage there:
 Thence was disclosed to me another deep.

*This donation
 of Constantine
 was at a later
 time proved to be
 fictitious. Dante
 lived before his-
 torical sources
 were critically
 analyzed. Mil-
 ton's translation
 of this apostro-
 phe will be re-
 membered*

XX

EIGHTH CIRCLE: POUCH 4. DIVINERS.
ORIGIN OF MANTUA

New punishment must needs by me be dirged,
And in a twentieth lay the theme pursued
Of the first Song, which tells of the submerged.
I now was wholly in an attitude
To peer down into the disclosed abyss,
Which was with tears of agony bedewed,
And through the circling vale I saw at this
A silent, weeping folk, who onward pressed
As pace in this our world the litanies.
As lower down on them my sight did rest,
Each wondrously distorted seemed between
The chin and the beginning of the chest:
For every visage had been twisted clean
Round to the loins, and backward they must go,
Since looking forward had forbidden been.
Thus utterly distorted by some throe
Of palsy, some one may have been perchance;
I never saw, nor think it can be so.
Imagine, Reader, so God's sufferance
Permit that, reading, thou be edified,
How I could keep unwet my countenance,
When near at hand our image I descried
Contorted so, the weeping eyes did wet
With tears the hinder parts where they divide.
Truly I wept, leaned on the parapet
Of the hard bridge, so that mine Escort said:
"Art thou among the other fools even yet?
Here piety lives on in pity dead.
Who is a greater reprobate than one
That grieves at doom divine? Lift up thy head,
Lift up thy head, and do thou look upon
Him earth engulfed before the Theban's sight,
Whereat all shouted: 'Whither dost thou run,

The soothsayer Amphiaraus, in the course of the expedition of the Seven against Thebes, was swallowed up by the earth. Dante gets the tale from the poet Statius, whom we shall meet in Purgatory

The Poet's visit to the beautiful Lunigiana (named from the ancient Etruscan and Roman Luni) at the foot of the marble snow of the Carrara Mountains, is commemorated in the lovely eighth canto of Purgatorio

This long digression, geographically so vivid and accurate as to the origin and situation of Mantua, is one of the few passages not vitally—at least not obviously—connected with the scheme of the whole. No other long poem has so few such excrescences, whose "moral is in being fair"

Amphiaraus? Why forsake the fight?’

From plunging downward he was only stayed
By Minos, who lays hold on every wight.

Mark how his shoulders to a breast are made!

Because he wished to see too far before,
Forever backward doth he look and tread.

Tiresias see, who altered semblance wore

When from a male he was made feminine,
While all his members transformation bore;

And afterward he had to strike again

With wand the intertwining serpents two,
Ere he regained his plumage masculine.

With back to this one's belly is Aruns, who

In mountain land of Luni (on whose height
Drudges the Carrarese who dwells below)

Had once a cavern among marbles white

For his abode, from which he could behold
Ocean and stars with unobstructed sight.

And she whose locks unfilleted enfold

Her bosom from thy sight,—the hairy coat
O'er all her skin on the other side unrolled,—

Was Manto, who through many countries sought,

And after tarried where I had my birth:

Whereof to please me take a little note.

After her father had from life gone forth,

And Bacchus' city came to slavery,

This woman for a long time roamed the earth.

There lies a lake up in fair Italy,

At bottom of the Alps that fence Almain,
Tyrol above,—Benaco names that sea.

I think a thousand founts the Pennine drain

Of water which within that lake is pent,
Garda and Val Camonica between.

There is a middle place where he of Trent

Or Brescia pastor, or the Veronese,
Might give his blessing, if that way he went.

Peschiera, fair and mighty fortalice,
 Sits where lies lowest the surrounding shore,
 To front the Brescians and the Bergamese.
 There whatsoever cannot tarry more
 In bosom of Benaco, down must flow
 And make a river through green meadow floor.
 The waters gathering head, as Mincio,
 No longer called Benaco, flow apace
 Far as Governo, falling into Po.
 Coursing not far, they find a level place
 Where in a wide lagoon they stagnant spread,
 And where in summer oft is noisomeness.
 Passing that way, the Virgin, never wed,
 Perceived a tract of land amid the fen,
 Wholly untilled and uninhabited;
 And there, to shun all intercourse with men,
 Stayed with her servants, arts of magic plied,
 Lived, and there left her empty body then.
 The people, who were scattered far and wide,
 Thereafter gathered in that place, which lay
 Defended by the marsh on every side.
 O'er those dead bones the city builded they,
 And, after her who first had chosen the place,
 Called it, without more omen, Mantua.
 Denser therein was once the populace,
 Ere ever Casalodi witlessly
 From Pinamonte suffered such disgrace.
 Hence if thou ever hear, I monish thee,
 My city given foundation different,
 Let falsehood not defraud the verity."—
 "Master, thy reasons are so evident,
 And so lay hold of my belief," said I,
 "That others were to me but embers spent.
 But tell me, of the people going by,
 None seest thou worthy of note? for to their woe,
 Only to that, returns my inner eye."—

*Referring to a
 bloody coup
 d'état in the
 course of which
 Pinamonte first
 duped and then
 expelled the lord
 of Mantua,
 Count Casalodi*

Whereon he answered: "He whose beard doth flow
 Down from his cheeks upon his shoulders dun,
 Was, what time Greece of males was emptied so
 That in the cradles tarried almost none,
 An augur, and with Calchas gave the sign
 To cut, in Aulis, the first cable,—one
 Eurypylus,—thus in a certain line
 My lofty tragedy records the name:
 Well knowest it thou who knowest each verse of
 mine.

The Man in the Moon was popularly Cain carrying a bundle of thorns, the sorry "fruit of the ground" that he harvested. The sky is of course invisible in Hell, but Dante will not forgo his astronomical allusion. The moon is one day past the full and sinks into the sea south of Seville (taking Jerusalem as the point of observation). That is, it is about 6 A.M.

That other, in the flanks so light of frame,
 Was Michael Scott, and of a truth he knew
 Of magical deceptions well the game.
 Guido Bonatti view; Asdente view,
 Who now would wish his leather and his awl
 Had held him,—all too late repents he too.
 See wretched hags who let the needle fall,
 The spool and distaff, for divining fain,
 With herb and image working spells withal.
 But come, for with his thorns already Cain
 Doth hold of both the hemispheres the bound,
 And yonder under Seville touch the main,
 And only yesternight the moon was round:
 Thou shouldst recall, for she did thee no wrong
 One certain time within the wood profound."
 While thus he spake to me, we moved along.

XXI

EIGHTH CIRCLE: POUCH 5. BARRATORS

Discoursing thus of matters different
Where to my Comedy cares not to hark,
Holding the height, from bridge to bridge we went,
But halted other vain laments to mark
In Evil-pouches, other cloven den;
And there I saw that it was weirdly dark.
As in the Arsenal of Venice, men
Boil sticky pitch in winter, which they use
To make their vessels water-tight again
When unseaworthy; some perhaps may choose
To build anew,—some make it their concern
To caulk ribs buffeted in many a cruise;
Some hammer at the prow, some at the stern,
Some fashion oars and others cordage twine,
And some to mend the jib or mainsail turn:
Thus not by fire, but by an art divine,
Boiled clammy pitch down there, which every side
Smeared over the embankments that confine.
I saw it, but naught else therein descried,
Except the bubbles which the boiling raised,
As all heave up and then compest subside.
While thither downward steadfastly I gazed,
“Beware! beware!” my Leader thus began,
And drew me forth from where I stood amazed.
Thereat I turned, like one in haste to scan
The very thing which it behooves him flee,
And whom incontinently fears unman,
So that he puts not off his flight to see:
And there I saw a demon, black as night,
Run up the bridge behind my Guide and me.
Ah, how ferocious was he to my sight,
And in his action how un pitying,
With open wings and on his feet so light!

Dante here gives some pregnant hints about Lucca, as he elsewhere does of Siena and many other famous cities intimately known to him. Santa Zita is patroness of Lucca; the Holy Face is an ancient image of Christ still venerated in the Cathedral there; the Serchio flows near the city wall. Bonturo is excepted as who should say,—all grafters except Boss Tweed

His shoulder, which was high and tapering,
 A sinner with both haunches sat astride:
 That fiend the tendons of the feet did wring.
 "Maltalons!" pausing on our bridge, he cried,
 "One of the elders of Saint Zita, ho!
 Down with him, while I go for more beside
 Unto that city furnisht with them so:
 Barrators all except Bonturo,—if
 You offer money, make they Yes of No."
 He flung him down, and on the flinty cliff
 Then wheeled about: ne'er gave so hot a chase
 A loosened mastiff, running down a thief.
 That sinner plunged, and aired his back apace;
 But demons, lurking there the bridge below,
 Cried: "No invoking here the Holy Face!
 Here swim ye not as in the Serchio:
 Therefore take heed, unless thou mean to try
 Our grapples, not above the pitch to show."
 Then, pricking him with hundred prongs, did cry:
 "Here must thou dance about in covert guise,
 That, if thou can, thou swindle on the sly!"
 Cooks make their scullions do not otherwise,
 When with their hooks they plunge the carcass clean
 Down in the caldron, that it may not rise.
 Then said the Master good: "Lest it be seen
 That thou art with me, do thou downward cower
 Behind a block, that thou mayst have some screen;
 And what though wrong may seem to overpower,
 Be not afraid, for I these matters know,
 Having been in such wrangle once before."
 Beyond the bridge's head then did he go,
 And when he reacht the sixth embankment's crest
 He had full need a steadfast front to show.
 With such a stormy fury manifest
 As when dogs rush upon a beggar man,
 Who, where he halts, makes quickly his request:

Thus from beneath the bridge those demons ran,
And turned against him every hook and rake;
But, "None of you be felons!" he began:
"Ere with your forks ye loose upon me break,
To listen to me send ye forward one:
Then as to tearing me your counsel take."
All shouted out: "Be Malacoda gone!"
And halted: whereupon one forward goes,
Saying, "What can it skill?" as he came on.
"And dost thou, Malacoda, then suppose,
Thou wouldst have found me," said that Lord of
mine,
"Safe hitherto, however ye oppose,
Without propitious fate and Will Divine?
Let me pass on, for Heaven has sent behest
That I show some one else this road malign."—
Thereat so fallen was his haughty crest,
That, letting fall the grapple at his feet,
"No striking now!" he shouted to the rest.
"O thou!" exclaimed my Leader, "from thy seat
Where crouching on the craggy bridge dost hide,
Now unto me securely make retreat."
Wherefore I moved, and promptly sought his side;
But all the devils sprang toward me so
I trembled lest the compact were defied.
Even thus I saw the soldiers long ago,
By compact from Caprona issuing,
Exhibit fear amid so many a foe.
With all my body I drew up to cling
Unto my Leader close, nor turned mine eye
From off their look, which was not promising.
Forks leveled, they kept saying: "Shall I try
And touch him up upon the hinder side?"
"Yes, nick it into him," was the reply.
But that one who was talking with my Guide,
Turned about quickly and commanded thus:
"Bide quiet, Scarmiglione, quiet bide!"

The arch was shattered when Christ after the Crucifixion descended into Hell. It is now, therefore, mid-forenoon of the Saturday after Good Friday, 1300

These are humorous travesties of names of Florentine families which Dante regarded as fair game. To this day Florence is noted for family names which seem humorous or ironical

Then: "There's no thoroughfare," he said to us,
 "Across this bridge, because the sixth arch lies
 Now on the bottom, wholly ruinous:
 If going forward still to you seem wise,
 Along the present bank ye journey may;
 Hard by there doth another bridgeway rise.
 Later by five than this hour yesterday,
 Twelve hundred six and sixty years their line
 Completed since here broken was the way.
 Thither I'm sending some of these of mine
 To see who airs him in the pitchy den:
 Go with them, for they will not be malign.
 Alichino and Calcabrina, forward then,
 And thou Cagnazzo," he began to add;
 "And Barbariccia, do thou lead the ten.
 Libicocco and Draghignazzo come," he bade,
 "Tusked Ciriatto and Graffiacanë too,
 And Farfarello and Rubicantë mad.
 Explore all round about the boiling blue;
 Let these be safe to the next bridging way
 Spanning the dens, a craggy avenue."—
 "Alas, my Lord, what see I?"—did I say;
 "Go we alone and without escort now;
 If thou art able, none for me, I pray!
 If with thy wonted heed observest thou,
 Dost thou the gnashing of their tusks not hear,
 And see them threaten mischief with their brow?"—
 And he to me: "I would not have thee fear;
 Let them gnash with their tushes at their will,
 They do it for the parboiled wretches there."—
 Upon the left-hand margin turned they still;
 But each began by thrusting tongue to lump
 The cheek, as signal to their leader ill,
 Whereat he made a trumpet of his rump.

XXII

EIGHTH CIRCLE: POUCH 5. COMEDY OF THE DEVILS

I have seen horsemen into battle go,
And when on dress parade, and striking tent,
And scurrying to anticipate the foe;
And foragers who on you made descent,
O Aretines, and many a mounted scout,
Running of tilt and clash of tournament,
With boom of bell and blare of trumpet shout,
With castle beacons and with drums of war,
And instruments from home and from without:
But never yet to bugle so bizarre
Did I see horse or foot set forward thus,
Nor ship by any sign of land or star.
On went we, the ten demons guiding us:
Ah, the fell company! but in the fane
With saints, in tavern with the gluttonous.
Intent upon the pitch did I remain,
To see the whole condition of the moat
And of the people in their burning pain.
Like dolphins when to sailors they denote,
With arching body bounding into sight,
That they look sharp to keep their ship afloat:
So ever and again, for easement slight,
Some sinner would present his back outside
And hide it fleeter than a flash of light.
And as at marge of flooded moat abide
The frogs, and let the nose alone protrude,
So that their feet and other bulk they hide:
Thus upon either hand the sinners stood;
But fast as Barbariccia came their way,
They disappeared beneath the boiling flood.
I saw (whereat my heart quakes to this day)
One lingering thus—as it will often chance
That while the frogs are diving, one will stay:

Him Graffiacane, standing near, with lance
Hookt in his pitch-entangled locks, updrew,
So that he seemed an otter to my glance.
(The names of all and sundry of that crew,—
So had I noted them when they were picked
And listened when they called,—by this I knew.)
“O Rubicante, see that thou inflict
Thy talons on his back and soundly flay!”
Shouted together all the maledict.
And I: “Endeavor, Master, if thou may,
To learn what luckless spirit thus doth lie
To clutches of his enemies a prey.”
My Leader up beside him drawing nigh,
Demanded whence he came, and this his word:
“Born in the Kingdom of Navarre was I.
My mother placed me servant to a lord,
For she had borne me to a worthless blade,
Destroyer of himself and of his hoard.
Of good King Tybalt then retainer made,
In barratry attained I mastership,
Wherefore down here hot reckoning is paid.”
And Ciriatto, each way from whose lip
A tusk, as of a boar, protruded long,
Gave him to feel how one of them could rip.
The mouse was fallen evil cats among,
But Barbariccia locked him in embrace,
Saying: “Stand off from him, while I emprong!”
Then to my Master turning round the face,
Added: “Ask on, if thou wouldst have him show
Yet more, before the other fiends deface.”
“Now of the other sinners, dost thou know,”
My Leader said, “any Italian here
Beneath the pitch?” And he: “Short while ago
I quitted one who was their neighbor near;
Would I were still with him in cover laid,
So neither claw nor grapple should I fear.”

"We bear too much!" then Libicocco said,
 As with the hook he caught his arm amain,
 And, rending, bore away a sinew-shred.
 And Draghignazzo for a grip was fain
 Down at the legs; whence their Decurion
 With grim demeanor turned and turned again.
 When they were somewhat pacified anon,
 My Guide inquired of him, without delay,
 Who ruefully his wound was gazing on:
 "Who was that soul from whom, as thou dost say,
 Ill parting madest thou to come abroad?"
 "'Twas Friar Gomita," answered he straightway,
 "He of Gallura, adept in every fraud,
 Who had in hand his master's every foe,
 And dealt so with them that they all applaud:
Taking the cash, he suavely let them go,
 So says he; by no petty standard clever
 In office jobbery, but hugely so.
 Don Michael Zanchè of Logodoro ever
 Keeps him boon company; Sardinia draws
 Them on to wag their tongues that weary never.
 But look! I fear that other fiend because
 His teeth are gnashing; I would add a word,
 But for my scurf he seems to whet his claws."—
 To Farfarello turning then, who stirred
 His eyes askint as if for striking home,
 Their master marshal said: "Off, wicked bird!"—
 "If ye would see or hearken all and some,"
 The frightened spirit re-began thereon,
 "Tuscans or Lombards, I will make them come.
 But the Maltalons must be well withdrawn
 Lest my companions their vendetta fear,
 And I, not stirring from this spot, for one
 That I am, will make seven more appear
 By whistling, which, when one of us gets out,
 Is customary signal with us here."

Gallura and Logodoro are two of the four provinces into which the Pisans divided Sardinia. Michael Zanchè was victim of an atrocious crime recorded at the close of Canto xxxiii. We meet a just and gentle magistrate of Gallura in Purg. viii

Cagnazzo at these words perked up his snout,
 Wagging his head, exclaiming: "Hear the thing
 The knave to fling him down has thought about!"
 Whence, fertile in device, he answering
 Said: "Over-knavish am I, it is true,
 When I procure my friends more suffering."
 Alichino could not hold, but counter to
 The others, said to him: "If thou depart,
 I shall in no wise galloping pursue,
 But shall above the pitch on pinions dart:
 Leave we the ridge, a shelter be the shore,
 And see what match for us alone thou art!"
 Reader, new sport is presently in store!
 Bended their eyes the other way all these,—
 He foremost who had been most loath before.
 Selected well his time the Navarrese,
 Planted his foot-soles firm, and in a flash
 Leapt, and releast him from their purposes.
 Whereat they all with self-reproaches gnash,
 He most who made them so discomfited;
 And he leapt forward, yelling: "Not so rash!"
 But little it availed: fear faster fled
 Than wing could follow; down he dove amain,
 And on, with upturned breast, the demon sped.
 Not other fashion is the wild duck fain
 Dive nimbly down, when draws too nigh the hawk,
 Who, ruffled, wrathfully flies up again.
 But Calcabrina, furious at the mock,
 Followed behind him flying, in delight
 At this escape, the scuffle not to balk.
 And when the barrator had vanished quite,
 His claws upon his fellow turned,—whence yond
 Above the moat they grappled for the fight.
 But the other was a sparrow-hawk full fond
 To claw him well, and both together went
 Plump to the middle of the boiling pond.

*Alichino,
 whose incau-
 tious suggestion
 had enabled the
 Navarrese to
 escape*

The heat caused sudden disentanglement;
But all the same they had no power to soar,
So wholly did the pitch their wings cement.
Barbariccia, woeful with the rest, made four
Incontinently on their pinions glide,
With hooks and all, far as the other shore;
Down to their posts they dart on either side
And stretch their forks toward the limèd pair
Who were already cookt within the hide:
And thus we left them in embroilment there.

XXIII

EIGHTH CIRCLE: POUCH 6. HYPOCRITES UNDER
COPEs OF LEAD

Silent, alone, and uncompanioned, so
 Went we, the one before and one behind,
 As on their way the Minor Friars go.
 Upon the tale of Æsop now my mind
 Was fixt, by reason of the present fray,
 Where of the frog and mouse we fabled find:
 For not more similar are Ay and Yea
 Than this to that, if with attention due
 The outset and the end we rightly weigh.
 And even as thoughts on other thoughts ensue,
 Now out of that was born another: thus
 My former terror double in me grew.
 For I was thinking: "These because of us
 Are flouted, damaged, and at naught are set,
 So that, methinks, they must be furious.
 If rancor should their evil purpose whet,
 They will come after us, more pitiless
 Than dog when snapping up the leveret."
 Already did I feel my every tress
 Stiffen with terror, while I backward peer
 Intently, saying: "Master mine, unless
 Thou quickly hide thyself and me, I fear
 Maltalons, for they hard upon us tread:
 I so imagine them, I feel them near."
 "If I were fashioned out of glass and lead,
 I could not catch thine outward lineament
 More quickly than thine inward now," he said.
 "Even now thy thoughts among my own were blent,
 With similar action and with similar face,
 So that of both I made one sole intent.
 If but the dexter bank so slope to base
 That we may down to the next pocket go,
 We shall escape from the imagined chase."

*A frog, while
 towing a rat
 across a stream,
 dives; but seeing
 the commotion a
 kite swoops
 upon both*

He had not yet made end of saying so,
 When I beheld them come with wings spread wide,
 Not far away, with will to work us woe.
 Then caught me up full suddenly my Guide
 (Even as a mother wakened by a shout
 To see the flames enkindled close beside,
 Who snatching up her little son runs out,
 And, having less for self than him regard,
 Tarries not even to wrap a smock about),
 And from the ridge of the embankment hard
 Glided face upward down the rocky shore
 Which on that side the adjacent valley barred.
 So swift through sluice slipt water nevermore
 The wheel of any bankside mill to run,
 Even when nearest to the floats, as bore
 My Master me, that border land upon,
 Lying securely claspt upon his breast,
 Not merely as his comrade but as son.
 Scarce did his feet upon the bottom rest,
 Ere our pursuers were upon the hill
 Above us; but all fear was now supprest:
 Because the Providence Supreme, whose will
 To the Fifth moat their ministry ordained,
 Denies all power of leaving it and skill.
 Down here we found a painted folk, who gained
 Their circling ground with steps exceeding slow,
 Weeping, and weary in aspect, and constrained.
 They had on mantles with the hoods drawn low
 Before their eyes, and fashioned by such law
 That in Cologne monastics wear them so.
 Gilded without, they dazzled them who saw;
 But were within of lead, so loaded down
 That those of Frederick were light as straw.
 O everlasting mantle, heavy gown!
 We went along in their companionship
 Leftward once more, hearing their dreary moan:

*Geoffrey, Arch-
 deacon of Nor-
 wick, had a cope
 of lead put over
 his head and
 shoulders, in
 which he was
 starved to death
 for whispering
 the news of the
 excommunica-
 tion of King
 John. Evidently
 that heavy pen-
 alty was not
 invented by
 Frederick II*

But with the weight forspent, that fellowship
So slowly came, that overtook we new
Pilgrims at every movement of the hip.
Wherefore unto my Leader I: "Now do
Find some one not unknown by name or deed
And thus advancing, let thine eyes rove too."
And one who gave the Tuscan accent heed,
Cried to us from behind: "O ye who race
Thus through the dusky air, now stay your speed!
Perchance thou'lt get from me the wished-for grace."—
Whereat my Leader turned and said: "Now stay,
And then proceed according to his pace."—
I stopt, and by their look saw two betray
Great eagerness of spirit to advance;
But the load hindered, and the crowded way.
Having come up, awhile with eye askance
They gaze upon me, but their words control;
Then say between themselves, exchanging glance:
"He seems alive by action of his jole:
And by what privilege, if they are dead,
Go they divested of the heavy stole?"
To me then: "Tuscan, to the college led
Of the sad hypocrites, do not thou scorn
To tell us of thy origin," they said.
Then answered I: "In the great city born,
I by the river of fair Arno grew,
And have the body I have always worn.
But who are ye whom I behold imbrue
With tear-distilling sorrow thus the cheek?
And what the pain that glitters so on you?"
And one replied to me: "Of lead so thick
The orange hoods are, that without surcease
The weights thus cause their balances to creak.
Jovial Friars were we, and Bolognese,
I Catalan, he Loderingo named,
And by thy town together for its peace

Taken, where but a single man is claimed
 By custom; and it still may be descried
 Around Gardingo how we should be blamed.”
 “O Friars, your iniquities . . .” I cried,
 But went no further, for there struck my sight
 One on the ground with three stakes crucified.
 Beholding me, he writhed with all his might,
 Blowing into his beard with many a sigh:
 But Friar Catalan, who saw his plight,
 Said to me: “That staked felon thou dost eye,
Counseled the Pharisees that it was meet
That one man for the populace should die.
 He is laid naked and across the street,
 As thou beholdest, and has first to note
 Of all who pass, how heavy weigh their feet.
 His father-in-law is staked within this moat,
 And so the others of that Parliament
 Which for the Jews was seed of evil fruit.”
 Virgil thereafter I beheld intent
 With wonder on that spirit crucified
 So vilely in eternal banishment.
 Then to the Friar: “Be it not denied,
 So please you, if it be legitimate,
 To tell if lie upon the right-hand side
 Some passage, that we may go out that gate
 Without constraining any angel swart
 To come, and from this bottom extricate.”
 “Still nearer than thy hope,” said he, “doth start
 A bridgeway from the belt of the abyss,
 Spanning the cruel valleys overthwart,
 All save that, broken, it bespans not this:
 Ye can ascend the wreck that heaps the ground,
 And lies aslope, flanking the precipice.”
 With bended brow in meditation bound,
 My Leader stood, then said: “In wicked wise
 He told the way who hooks the sinners yond!”

During the year when these two were partners in the mayoralty of Florence the palaces of the great Ghibelline family of the Uberti were razed. The Gardingo was anciently a Longobard fortress, standing about where now is the Palazzo Vecchio and its Square

Caiaphas and Annas. Virgil, here representing Rome, would not understand

The Friar: "At Bologna many a vice
I heard laid to the Devil, there among
That he's a liar and the father of lies."
Then went my Guide with larger strides along,
While wrath somewhat perturbed his aspect sweet:
Whence I departed from the burdened throng
After the prints of the beloved feet.

XXIV

EIGHTH CIRCLE: POUCH 7. THE ROBBERS AND
THE SERPENTS

In that young year-time when the sun his hair
 Tempers beneath Aquarius, and when
 The nights already tow'rd the southland fare,—
 The hoarfrost on the greensward copies then
 His sister's image white, but by and by
 Abates the dainty temper of his pen,—
 The husbandman, who sees starvation nigh,
 Rising and looking out, beholds the plain
 All whitened over, whence he smites his thigh:
 Returning in, doth to and fro complain
 Like one who cannot mend his wretched case;
 Then out he comes and picks up hope again,
 Beholding how the world has altered face
 In little while, and catching up his crook
 Drives forth his sheep to pasturage apace:
 Thus when I saw perturbed my Master's look
 Did I lose heart, and thus the balm applied
 Suddenly from the wound the ailment took.
 For when we reacht the ruined bridge, my Guide
 Turned round and fixt me with that kindly glance
 Which first I saw beneath the mountain side.
 He spread his arms out, and, as laying plans
 Within himself, first viewed the ruined fell,
 Then laid his hold upon me to advance.
 Like one who labors and considers well,
 Seeming forever to provide anew,
 My Leader, lifting me toward the swell
 Of one crag, had another rock in view,
 Saying: "Now clamber over that one, but
 Try first if it be firm to grapple to."
 No way was this for one in mantle shut,—
 For scarcely we, he light and I pusht on,
 Were able to ascend from jut to jut.

This is not the only passage where Dante shows himself familiar with mountain climbing. He had clambered over the weary heights between Lerici and Turbia (Purg. iii), and perhaps over the Alps more than once. The allegory here is that of the difficulty of renouncing a course of dissimulation

And were it not that in that quarter, one
Ascent is shorter than the other, I know
Nothing of him, but I had been fordone.
But since upon a slant Malpouches go
All to the entrance of the lowest Pit,
So must the site of every valley show
One bank upreared above the opposite:
We clomb, however, the last craggy stair
At length, which from the ruined cliff is split.
My lungs so utterly were milkt of air
When I was up, no farther could I get;
Nay, sat me down on first arriving there.
“Thus now behooves that sloth aside be set,”
The Master said, “to fame we never come
Sitting on down nor under coverlet,
Which wanting, whoso goes to his long home
Leaves of himself on earth as little trace
As smoke in air or in the water foam.
Up then, thy panting overcome apace,
With spirit that will every battle dare
Unless the heavy body deep abase.
Behooves thee yet to climb a longer stair:
Suffices not that forth from these we went;
If thou hast understood, now forward fare.”
Then up I rose, and showed my breath less spent
Than ’twas indeed, and said: “Go on once more,—
Look, if I be not strong and confident.”
Upward we took our course, the bridgeway o’er,
A craggy, difficult, and narrow way,
And far, far steeper than the one before.
Speaking I went, no faintness to betray,
When out of the next moat a voice I heard
Ill suited aught articulate to say.
Of what it said I do not know a word,
Though now atop the arch that crosses nigh;
But he who spake appeared to anger stirred.

I had bent downward, but no living eye
 Could through the darkness to the deep attain:
 "Master, contrive to come," said therefore I,
 "To the next dike, the inner wall to gain;
 For even as hence I hear, but cannot heed,
 So peering down I shape out nothing plain."
 To this he said: "No answer is of need
 Except the doing, for the fit request
 Should tacitly be followed by the deed."—
 The bridge we now descended from the crest
 Where with the eighth bank it united stood,
 And then to me the pouch was manifest:
 And there I saw so terrible a brood
 Of serpents, of diversity so great,
 That the remembrance still freezes my blood.
 Let Libya with her sand no longer prate:
 Though Amphisbœna, Cenchres, Pharëæ,
 Chelydri, Jaculi, she generate,
 So many plagues, of such malignity,
 She never showed, with Ethiopia wide,
 Nor with the land that borders the Red Sea.
 Amid these, cruelly that multiplied,
 Were running naked and affrighted folk
 Hopeless of heliotrope or place to hide.
 Serpents the hands of these behind them yoke,
 With head and tail transfix them through the loin,
 And into knotted coils before them lock.
 And lo! at one who loitered near our coign
 Of vantage, sprang a snake and pierct him through
 Just where the collar and the shoulders join.
 Never was I so quickly written, or O,
 As he took fire and burnt, and he was doomed
 All into ashes dropping down to go;
 And then, when thus upon the ground consumed,
 The dust drew of itself together there,
 And suddenly that former shape resumed.

*Heliotrope,
 a mineral, possi-
 bly bloodstone,
 which so turned
 the sun's rays
 that the wearer
 became invisible*

And even thus, the sages great declare,
The Phoenix dies and then is life astir
Again, on reaching her five-hundredth year;
Lifelong no grain nor grasses pasture her,
But tears of incense and amome alone,
And her last winding-sheet is nard and myrrh.
As one who falls, he knows not how, and prone
Upon the ground by force of demon lies,
Or other stoppage that enfetters one,
Who, when he rises, looks around, with eyes
Wholly bewildered by the mighty throes
Which he has undergone, and looking sighs:
Such was that sinner after he arose.
O Power of God, how just art thou to men,
That showerest for vengeance down such blows!
"Who mayst thou be?" my Leader askt him then;
Whence he replied: "I rained from Tuscany
Short while ago into this cruel glen.
Life of the brute, not man, delighted me,
Mule Vanni Fucci, bestially propense:
Pistoia was my den, and fittingly."
I to my Leader: "Let him not slip hence,
And ask what crime here thrust him down so low:
I knew him man of blood and insolence."
The sinner feigned not, hearing me speak so,
But full upon me bent his face and thought,
And colored with shame's melancholy glow;
Then said: "It grieves me more that I am caught
In misery which I must now display,
Than when I from the other life was brought.
To thy demand I cannot say thee nay:
I am put down so deep as this because
I robbed the Chapel of the Fair Array,—
And falsely to another imputed 'twas.
But that thy joy in such a sight abate
If ever thou escape these gloomy jaws,

Open thine ears and listen to thy fate:

Pistoia shall be thinned of Blacks at first,

Then Florence men and manners renovate.

Mars out of Magra's vale with thunderburst

Arises, in black clouds embosomed round,

And with a storm impetuous and curst,

A battle shall be fought on Picene ground;

Whence sudden shall the mist be riven, so

That every White thereby receives a wound.

And this I have foretold thee to thy woe."

*The thunder-
storm of war
from the Valley
of the Magra
(Lunigiana) is
Moroello Mala-
spina, whose
family received
and protected
Dante in 1306.
There is a noble
tribute to this
family at the
end of Purg. viii*

XXV

EIGHTH CIRCLE: POUCH 7. TRANSFORMATIONS OF
THE FIVE PATRICIAN THIEVES

*An insulting
gesture called by
Ancient Pistol
"the fig of
Spain"*

As soon as those his words concluded were,
His hands with both the figs the thief upbends,
Yelling: "Have at thee, God; at thee I square!"
From that time forth the serpents were my friends,
For one of them did then his neck entwist,
As who should say, "Herewith thy speaking ends!"
Another, coiling, riveted each wrist,
Clinching in front of him to such degree,
He could not any longer jerk the fist.
Ah, why, Pistoia, dost thou not decree
To burn thyself to ashes and so fall,
Since thy ill deeds outdo thine ancestry?
Throughout the dark infernal circles all,
I saw no spirit Godward flaunt such pride,
Not him who fell at Thebes down from the wall.
He fled away, all further word denied;
Then saw I come a centaur, full of spleen:
"Where is, where is the callous wretch?" he cried.
Harbors so many serpents not, I ween,
Maremma, as he had his back along
As far as where our lineaments begin.
Behind the nape, upon the shoulder clung
A dragon with his pinions wide outspread:
On every one he meets his fire is flung.
"That one is Cacus," then my Master said,
"Who in the cavern of Mount Aventine
Has made full many a time a pool blood-red.
He goes not with his brothers in one line,
By reason of his wily practice, when
He stole the neighboring great herd of kine:
Wherefore his crooked actions ended then
Beneath the blows of Hercules, who plied
Perhaps a hundred,—but he felt not ten."

*The serpents in
this and the pre-
ceding canto are
of course sym-
bolic of the
stealthy nature
of the crime
which they
punish*

While thus he spake, and that one past us hied,
 Lo! underneath us came there spirits three
 Whom neither I perceived, nor yet my Guide,
 Until they shouted to us: "Who are ye?"
 Whereby our story to a stand was brought,
 And them alone thereafter heeded we.
 And now it happened (for I knew them not),
 As it is wont to happen, that one shade,
 To name another by some chance took thought,
 Exclaiming: "Where can Cianfa still have stayed?"
 Whence I, to make my Guide attentive so,
 Upward from chin to nose my finger laid.
 If thou to credit what I say art slow
 Now, Reader, need there be no wonderment,
 For I, who saw, can scarce consent thereto.
 The while I raised my brows on them intent,
 There darted a six-footed serpent out
 In front of one, and grappling with him blent.
 With middle feet it claspt his paunch about,
 And flung the forward ones his arms around;
 Then gashed both cheeks of him the gaping snout.
 With hinder feet outspread the thighs it bound,
 Thrusting its tail between them, and behind
 Upward extending it, the loins enwound.
 So never did the barbèd ivy bind
 A tree up, as the reptile hideous
 Upon another's limbs its own entwined.
 They clave together,—hot wax cleaveth thus,—
 And interfused their colors in such wise
 That neither now appeared the same to us:
 Just as in burning paper doth uprise
 Along before the flame a color brown
 Which is not black as yet, and the white dies.
 The other two each shouted, looking on,
 "O me, Agnello, how thou alterest!
 Lo, thou'rt already neither two nor one!"

The manner in which Dante gradually gathers, by attentive listening to their talk, the names of four of the five Florentine thieves, is an example of his unobtrusive art. The gesture with the finger beside chin and nose is frequent in Italy

*"Property was
thus appalled
That the self was
not the same,
Single nature's
double name
Neither two nor
one was
called."
("The Phoenix
and the Tur-
tle")*

Already the two heads had coalesced,
Whereby two faces seemed to be compelled
Into one face, wherein were two supprest.
Now the two arms from strips quadruple swelled;
The thighs and legs, the chest and belly grew
To members such as never man beheld.
All former aspect there was canceled through:
Two and yet none the shape perverted showed,
And such with tardy steps away it drew.
As the eye-lizard, under the great goad
Of dog-day heat, from hedge to hedge again
Darts like a flash of light across the road:
So, tow'rd the bellies of the other twain
Darting, a little fiery serpent went,
Livid and tawny like a pepper-grain.
And in that part whence first our nourishment
We draw, it one of them transfixt, then down
In front of him fell back, and lay distent.
The piercet one gazed, but language uttered none:
Nay, rather yawned and never stirred a limb,
As if with fever or with sleep fordone.
He eyed the reptile, and the reptile him:
One from his wound, the other from its snout
Smoked fiercely, and the smoke commingled dim.
Be still now, Lucan, where thou tellst about
Wretched Sabellus and Nasidius,
And wait to hear what now shall be shot out!
Of Arethuse be still, Ovidius!
If, fabling, he converts her to a fount,
Cadmus to snake, I am not envious:
Because two natures never front to front
Has he transmuted, so that both forms grew
Each o'er the other's substance paramount.
In such wise answered each to each the two,
That to a fork the serpent cleft his tail,
And the stricken one his feet together drew.

The legs compacted, and the thighs as well,
In such a manner that in little space
The juncture left no mark discernible.
Now in the cloven tail the form we trace
The other forfeited; the former's skin
Elastic grew, the other's hard apace.
I saw the arms drawn through the armpits in,
And the reptile's two short feet becoming long
By so much as the arms had shortened been.
Thereafter the hind feet together clung
To form the member that a man conceals,
And to the wretch from his, two feet were sprung.
Now while the smoke with a new color veils
The one and the other, causing hair to spring
On one, which from the other part it peels,
One rose, and fell the other groveling,
Though turning not aside the cruel glare
Whereunder each his face was altering.
The erect one drew his where the temples were,
And from stuff overmuch that thither went,
Ears issued from the cheeks, hitherto bare:
And what, not running back, remained unspent,
Sufficed to form a nose unto the face
And give the lips their fit apportionment.
He that lay prone, thrust forward his grimace,
And then his ears into his head are drawn
As draws the snail his feelers into place.
Lastly the tongue, which heretofore was one
And fit for speech, is cleft, and the cloven kind
In the other closes: and the smoke is gone.
The soul thus with a reptile form combined,
Exploding hisses fled the valley through,
And the other, sputtering, remains behind:
Then, turning to the snake his shoulders new,
Said to the third: "As I along this way
Have crawling run, will I have Buoso do."

The seventh ballast did I thus survey
Shifting, reshifting: here let novelty
Excuse me, if my pen go aught astray.
And notwithstanding that mine eyes might be
Somewhat bewildered, and my mind the same,
Those could not flee away so covertly
But that I plainly saw Puccio the Lane:
And of the three companions did he keep
His form, alone of those at first who came;
The other, O Gaville, thou dost weep!

Note

The last line refers to the only one not named, possibly out of consideration for the Cavalcanti family, to which he belonged. The spirited peasantry of the little village of Gaville had killed the scoundrel, and now weep the vendetta wreaked upon them by the family.

XXVI

EIGHTH CIRCLE: POUCH 8. FRAUDULENT COUN-
SELORS: ULYSSES

Rejoice, O Florence, since thou art so great,
Thy wings are beating land and sea around,
And even in Hell thy name is celebrate.
Among the robbers five like these I found,
Thy citizens,—whereat comes shame to me,
Nor do thy honors greatly thence abound.
But if near dawning dream be verity,
Within short while from now shalt thou perceive
What Prato, if no other, craves for thee.
If it must be, let come without reprieve;
Serene the mind when of the worst aware:
The older I become, the more 'twill grieve.
We parted thence, and up along the stair
The spur-stones made before for our descent,
My Guide remounted now, and drew me there.
And as the solitary way we went
Amid the crags and splinters of the span,
The foot without the hand had been forspent.
Then sorrowed I, and sorrow now again,
When I direct my thought to what I viewed,
And curb my genius from the course it ran,
Lest it from Virtue turn to truanthood;
So that if favoring star or higher grace
Have given me aught, I forfeit not that good.
During that season when from us his face
He least conceals whose light the world doth fill,
What time the fly unto the gnat gives place,
The peasant who is resting on the hill
Sees many a firefly down along the dale,
Perhaps where he doth gather grapes and till:
With flames so many the eighth pit of Hell
Was everywhere a gleam, as I beheld
On coming where I saw the bottom well.

And even as he whom bears avenged of eld
 Looked on Elijah's parting chariot
 When straight the way to Heaven the horses held;
 For with the eyesight could he follow not
 So that aught other than the flame was seen
 Flitting aloft, a fading cloudy spot:
 Thus moved along the throat of the ravine
 Each flame, for none of them the theft unlock,
 Though every flame a sinner wraps within.
 I stood to look upon the bridge of rock,
 Erect, so that, did not a jut prevent,
 To make me fall had been no need of shock.
 And when my Leader saw me thus intent,
 He said: "The spirits in the fires abide,
 Each swathed within the burning element."
 "Through hearing thee, my Master," I replied,
 "Am I more certain; but what thou dost say
 I had surmised and would have asked, O Guide,
 Who is within that flame which comes this way,
 Whose cloven top seems rising from the pyre
 Where once Eteocles with his brother lay?"
 "Ulysses pines," he said, "within that fire,
 And Diomed; thus neither goes alone
 In punishment, as neither went in ire:
 And in their flame together do they groan
 The ambush of the horse, whence was to come
 The noble seed by the old Romans sown;
 There weep the guile whereby, though dead and dumb,
 Deidamia still Achilles wails;
 And there they pay for the Palladium."
 "If they within those sparks can tell their tales,"
 Said I, "O Master, much I pray thee, pray
 Until my prayer a thousandfold avails,
 That thou refuse not unto me to stay
 Until the horned flame comes hither nigh:
 Thou seest with what desire I lean that way."

*It is hard not to
 find a symbol in
 the modest for-
 bearing of
 Dante, despite
 his yearning,
 from direct
 speech with the*

"Thy prayer deserves all praise," he made reply,
 "And therefore I accept it; none the less
 Take heed thou to thy tongue all speech deny:
 Leave me to speak, for I already guess
 What thou desirest. Seeing that these were Greek,
 Perhaps they might be shy of thine address."
 After the flame with the divided peak
 Had come where time and place to him seemed due,
 I heard my Leader in this manner speak:
 "O ye, within one fire remaining two,
 If I deserved of you in life, if I
 Or much or little merited of you
 When in the world I wrote the verses high,
 Do not move on, but one of you declare
 Whither, being lost, he went away to die."
 One horn, the mightier of the ancient pair,
 With murmuring began to quiver then,
 Even as a flame made weary by the air.
 Waving the summit back and forth again,
 Thereafter, like a speaking tongue, the flame
 Flung forth a voice and spoke as follows: "When
 Of Circe I had taken leave,—the same
 Who held me near Gaeta a year and more,
 Ere yet Æneas gave it such a name,—
 Nor tender love of son, nor pity for
 My aged father, nor affection due
 That should have cheered Penelope, o'erborne
 The ardor that was in me to pursue
 Experience of the world, that I might be
 In human vices versed and virtue too:
 But I put forth on the deep open sea
 With but one vessel, and that little train
 Which hitherto had not deserted me.
 Both of the shores I saw as far as Spain,
 Morocco, and Sardinia's isle, and so
 The other islands bathing in that main.

Greeks. Likewise Petrarch, although a half-century nearer to the Renaissance, never mastered the language of Homer. Both looked, like Moses from Pisgah, to the land of heart's desire

The noble tale of Ulysses, as well as the preceding splendid series of images, is in refreshing contrast to the horrible scenes we have witnessed. Dante owes nothing to Homer, whom he could not read. It is interesting to contrast Tennyson's ornate rechanneling of this plain tale

I and my company were old and slow
 When in upon that narrow pass we bore,
 Where Hercules set up his bounds to show
 That man beyond might venture nevermore.
 Here left I Seville back upon the right,
 And had left Ceuta on the other shore.
 'O brothers,' said I, 'who are come despite
 Ten thousand perils to the West, let none,
 While still our senses hold the vigil slight
 Remaining to us ere our course is run,
 Be willing to forgo experience
 Of the unpeopled world beyond the sun.
 Regard your origin,—from whom and whence!
 Not to exist like brutes, but made were ye
 To follow virtue and intelligence.'
 With this brief speech I made my company
 So keen to go, that scarce to be denied
 Would they have been thereafter, even by me.
 And having turned the stern to morning-tide,
 For the mad flight we plied the wingèd oar,
 Steadily gaining on the larboard side.
 Night saw the constellations more and more
 Of the other pole, and ours at such descent
 That it rose not above the ocean-floor.
 Five times rekindled and as many spent
 The light beneath the moon did wane away,
 Since to the passage of the deep we went,
 When there appeared to us a mountain, gray
 With distance, and upreared a loftier brow
 Than I had ever seen until that day.
 We joyed, but joy soon turned to weeping now,
 For out of the new land a whirling blast
 Arose and struck the vessel on the prow—
 Thrice with the waters all, it whirled her fast;
 The fourth upheaved the stern and sunk amain
 The prow, as pleased Another, till at last
 The ocean had above us closed again."

*The mountain is
 supposed to be
 that of Purga-
 tory. The age of
 the great voyag-
 ers was yet dis-
 tant, and any-
 thing could be
 imagined, for
 the other side of
 the world was as
 unknown as is
 the other side of
 the moon*

XXVII

EIGHTH CIRCLE: POUCH 8. GUIDO DA MONTE-
FELTRO AND POPE BONIFACE VIII

The flame became erect and quiet now
 To speak no more, and now was passing on,
 Nor did the gentle Poet disallow;
 When after it there came another one
 Which made us eye its summit, whence found vent
 A vague and indistinguishable tone.
 As the Sicilian bull, which with lament
 Of him was first to bellow ('twas his due!)
 Who gave it fashion with his instrument,
 Bellowed with voice of every victim new,
 So that, for all it was of brazen plate,
 Yet it appeared with anguish stricken through:
 Thus, having at their source not any gate
 Nor outlet from the fire, into its mode
 Of speech were turned the words disconsolate.
 But afterward, when they had found a road
 Up through the point, transmitting it the same
 Quiver in passing which the tongue bestowed,
 We heard it say: "O thou at whom I aim
 My voice, who spakst the tongue of Lombardy,
 Saying,—'Now go, no more I urge, O flame!'
 To pause and speak be irksome not to thee,
 What though I come a little late withal:
 Thou seest, although I burn, it irks not me.
 If from that sweet Italian land thou fall
 But now into this world of blinded souls,—
 For thence I came with my transgression all,—
 Say, have they peace or war, the Romagnoles?
 For I was from the mountains there between
 Urbino and the range whence Tiber rolls."
 Still was I bended down, with eager mien,
 When now my Leader touched me on the side,
 Saying: "Speak thou,—Italian he has been."

*The brazen bull
 in which were
 roasted alive the
 victims of the
 tyrant Phalaris,
 who first tested
 it upon its
 maker,—very
 properly, sub-
 joins Dante*

The Polenta family from which had sprung Francesca, and which was to be Dante's best shield

Forlì, where a French army had suffered bloody defeat by the person addressed

The Malatesta of Rimini, the bloody, treacherous tyrants to whose fangs poor Francesca had been thrown

Faenza and Imola, as well as Cesena, are named by their rivers. As in the case of Forlì the cognizance of the ruling family is mentioned

Guido da Montefeltro, the astute Christian, is contrasted to his disadvantage with the noble pagan Ulysses. There is another contrast between Guido and his son Buonconte in Purgatory (Canto v). These are three of the longer tales in the Poem

And I, well knowing what should be replied,
 Began to speak to him with ready mind:
 "O spirit, thou who there below dost hide,
 Never was thy Romagna uninclined
 Within her tyrants' hearts to battle-play;
 But now I left no open war behind.
 As many a year, Ravenna stands today:
 The eagle of Polenta so doth brood
 That with her wings she covers Cervia.
 The town that gave proof of long fortitude,
 And in a bloody heap the Frenchmen threw,
 Beneath the Green Paws finds herself again.
 Verruchio's ancient Mastiff and the new,
 Who ill disposal of Montagna made,
 Still flesh their fangs where they are wont to do.
 Lamone's and Santerno's towns are swayed
 Under the Lioncel of the white lair,
 From summer to winter time a renegade.
 And she whose flank is bathed by Savio fair,
 Even as she lies between the plain and mount,
 Lives between tyranny and freedom there.
 Now who thou art thyself do thou recount:
 Be not more stubborn than another, pray,
 So may thy name long in the world hold front."
 After the fire in its peculiar way
 Had roared awhile, the pointed tip was quaking
 Hither and thither, and the breath did say:
 "If I supposed myself as answer making
 To one who ever could return on high
 Into the world, this flame should stand unshaking:
 But since none from this yawning cavity
 Ever returned alive, if truth I hear,
 Fearless of infamy, do I reply.
 I was a man of arms, then Cordelier,
 Hoping to make amends, begirded so:
 And this my hope was coming true, no fear,

But for the Priest Supreme, betide him woe!
Who put me back into my sins of old;
And how and wherefore I would have thee know.
While I was yet a tenant of that mold
Of bone and pulp my mother gave, my bent
Was ever of the fox, not lion-bold.
I knew all wiles and ways to circumvent,
And plied the craft of them with such avail
That to the ends of earth the rumor went.
When I began to feel the years prevail,
Arrived that time of life when one had need
To coil the tackle up and take in sail,
What pleased before, now grieved me: so with heed
To penance and confession I withdrew;
Ah, hapless! and it had availed indeed.
The Prince of the new Pharisees, in view
Of Lateran, having a war in hand,—
And not with Saracen, and not with Jew,
For all his enemies were Christian, and
Not one of them at Acre's fall was nigh,
Nor yet a trader in the Soldan's land,—
Neither his Holy Orders nor his high
Office regarded, nor that cord of mine
Which used to make more lean those girt thereby.
But as within Soractë, Constantine
Besought Sylvester heal his leprosy,
Likewise, his fevered pride to medicine,
Did this man seek out as physician me:
Counsel he craved, and I deemed silence just,
Because his language drunken seemed to be.
At length he said: 'Let not thy heart mistrust;
Henceforward I absolve thee: teach me how
To level Palestrina with the dust.
I have the power to shut, as knowest thou,
And open Heaven: whence double are the keys
Which my foregoer held not dear enow.'

Constrained me weighty arguments like these,
 To such a point that silence seemed unfit:
 'Father, since thou assurest me release
 From that transgression which I must commit,
 Long promise with short keeping,' so I said,
 'Will make thee triumph in thy lofty Seat.'
 Saint Francis came for me, when I was dead;
 But shouted one of the black Cherubim:
 'Convey him not, nor wrong me; for instead
 He must go down among my minions grim,
 Because he gave the counsel fraudulent,
 From which time forth I have been dogging him.
 For none can be absolved but he repent,
 Nor can a man repent and will withal,
 For contradictories do not consent.'
 Alas for me! O how I trembled all
 What time he took me, saying: 'Can it be
 Thou didst not think that I was logical?'
 Down unto Minos then he carried me,
 Who twined with eightfold tail his stubborn frame,
 And, after he had gnawed it furiously,
 Said: "'Tis a sinner for the thievish flame':
 Whence, where thou seest me, am I forlorn,
 And, going thus attired, bemoan my shame."
 When he had thus his testimony borne,
 The flame with anguisht utterance withdrew,
 Twisting about and tossing the sharp horn.
 We passed along, my Guide and I, up to
 The next arch of the viaduct, whence showed
 That moat of Hell wherein is paid their due
 To those who, severing, make up their load.

*So the King in
 Hamlet reasons:
 "May one be
 pardoned and
 retain the
 offense?"*

XXVIII

EIGHTH CIRCLE: POUCH 9. SOWERS OF DISCORD

Who ever in words released from laws of rime
 Could fully of the blood and wounds report
 That now I saw, though telling many a time?
 Every tongue would certainly fall short,
 Because the heart and speech of humankind
 Have little compass to contain such hurt.
 Could ever all the people be combined
 Who in Apulia wept their blood poured out
 Upon the fateful land time out of mind
 By Trojans, and in that long war, the rout
 Which issued in the mighty spoil of rings,
 As Livy writes, whose word we cannot doubt;
 With those who bore the brunt of buffetings
 Resisting Robert Guiscard; and that horde
 Whose bones the plowshare to this day upflings
 At Ceperano, where each Apulian lord
 Proved faithless; and at Tagliacozzo's field
 Where aged Erard conquered without sword:
 And all their mutilated limbs revealed,
 It would be naught to that dismemberment
 In the ninth pouch obscenely unconcealed.
 No cask that middle board or stave forwent
 Was ever cleft so wide as one I saw
 Ript from the chin clean down to fundament:
 Between the legs hang down the viscera;
 The pluck appears, the wretched sack I see
 That turns to ordure what goes in the maw.
 While I am all intent upon him, he
 Observes me, and both hands in breast he plants,
 Saying: "Behold how I dismember me;
 How mangled is Mohammed! In advance
 Of me goes Ali uttering his woe,
 Cleft chin to forelock in the countenance.

*Trojans for
 Romans; the
 rings picked up
 on the field of
 Cannæ; Robert
 Guiscard, Nor-
 man conqueror
 of Apulia; Ce-
 perano is per-
 haps a mistake
 of the poet, the
 only great battle
 of the campaign
 referred to is
 Benevento
 (Purg. iii),
 where Manfred
 was deserted by
 the Apulians;
 Tagliacozzo,
 where young
 Conradin,
 nephew of Man-
 fred, was cap-
 tured, was
 gained by the
 prudence of the
 Frenchman
 Erard de Valéry*

And all the rest thou seest here did sow
 Scandal, while living, and schismatic feud,
 And therefore are they cleft asunder so.
 A devil is behind us, who with crude
 Cleavage is carving, to the edge of sword
 Putting each member of this multitude,
 When we have circled round the path abhorred;
 For lo! the gashes reunited are
 Ere we revisit that infernal lord.
 But who art thou who musest on the scar,
 Perchance because reluctant to go hence
 To punishment, self-sentenced at the bar?"—
 "Death has not reacht him yet, nor has offense,"
 My Master answered, "to this torment led;
 But to procure him full experience,
 It is my bounden duty, who am dead,
 To lead him down through Hell from round to round:
 As I speak with thee, this is truly said."
 More than a hundred, when they heard this sound,
 Stood still within the moat at me to peer,
 Forgetting in their wonder every wound.
 "Well then, to Fra Dolcin this message bear,
 Since thou, perchance, wilt shortly see the sun,
 That if he would not quickly join me here,
 Let him be armed with food, or be undone
 By the Novarese, because of stress of snow:
 Else were their victory not so lightly won."
 When he had lifted up one foot to go,
 Mohammed spoke to me such words as those,
 Then stretcht it to the ground, departing so.
 Another, who with slitted gullet goes,
 And who withal has but a single ear,
 And close beneath the eyebrows cleft the nose,
 Stopping for wonder with the rest to stare,
 Opened before that mutilated throng
 His gullet, which was crimson everywhere,

*Fra Dolcino
 wished to lead
 men back to
 apostolic sim-
 plicity and was
 cruelly punished
 after having
 made a brave
 fight*

And said: "O thou by pangs of guilt unwrung,
 Whom up in Latin country long ago
 I saw, unless undue resemblance wrong,
 Remember, Pier da Medicina's woe
 If thou return to see the lovely plain
 That from Vercelli slopes to Marcabò.
 And speaking then to Fano's worthiest twain,
 Ser Guido and Ser Angiolello, say
 That, if our foresight here be nothing vain,
 With sack and stone shall they be cast away
 Out of their ship, by a fell tyrant's guile,
 And perish hard by La Cattolica.
 From Cyprus westward to Majorca's isle,
 Saw never Neptune so great outrage done
 By pirates or Argolic folk erewhile.
 That traitor who sees only with the one,
 And lords the city, sight of which one here
 Would be delighted never to have known,
 Will summon them in parley to appear;
 Then so will deal that neither vow shall be
 Required against Focara's wind, nor prayer."
 And I to him: "Show and declare to me,
 If thou wouldst fain that word of thee be brought,
 Him who deplores that sight so bitterly."
 Therewith on a companion's jaw he caught,
 And with rude hand the mouth he open rent,
 Crying: "This is the wight, and he speaks not;
 This, this is he who, being in banishment,
 Quencht doubt in Cæsar, saying: 'To men prepared
 Delay was ever found a detriment.'"
 Oh, how disconsolate to me appeared,
 With tongue asunder in his gullet lopt,
 Curio, who in his speech so greatly dared!
 And one whose hands from both his wrists were chopt,
 The stumps uplifting so athwart the gloom
 That blood upon the face defiling dropt,

*This tyrant who
 sees but with one
 eye is Mala-
 testino, now
 tyrant of Rimi-
 ni, where Curio
 had advised
 Cæsar not to
 delay his ad-
 vance on Rome.
 Focara is a
 squally headland
 on the Adriatic
 near La Catto-
 lica, between
 Rimini and
 Fano*

Mosca of the Lamberti clan was he who advised the murder of young Buondelmonte, to which the origin of the great feud of the Guelfs and Ghibellines was attributed by tradition. See Paradiso xvi

Cried out: "To memory let Mosca come,
 Who said, alas! 'A thing once done is sped!
 Which was to Tuscan people seed of doom."
 "And death to all thy kin," I adding said:
 Whereon he went like person crazed with rue,
 Heaping up sorrow upon sorrow's head.
 But I remained to look upon that crew,
 And saw a thing I should feel insecure
 Even to tell without assurance new,
 If Conscience did not wholly reassure,
 That good companion which emboldens man
 Beneath the conscious helm of being pure.
 I truly saw, and seem to see again
 A headless body going by, as passed
 The others of that melancholy train;
 And dangled by the tresses holds he fast
 The severed head, which like a lantern shows,
 And groans, "Woe me!" gazing at us aghast.
 Of self he made himself a lamp,—and those
 Were two in one, and one in two were they;
 How that can be, Who so ordains, He knows.
 Arriving just below the bridging way,
 The arm with head and all uplifted he,
 To bring the nearer what he had to say,
 Which was: "Now see the grievous penalty,
 Thou who to view the dead dost breathing go,
 If any be as great as this one, see!
 And that thou mayst bear tidings of me, know,
 Bertran de Born am I, who counsel fell
 Did craftily on the young king bestow,—
 Made son and father each to each rebel:
 Not upon Absalom and David more
 With wicked promptings wrought Ahithophel.
 Because I parted those so bound of yore,
 Woe worth the day, I carry now my brain
 Cleft from its source within my body's core.
 Thus retribution doth in me obtain."

This Provençal poet was the friend of Henry, called the young King, eldest son of Henry II of England

XXIX

EIGHTH CIRCLE: POUCH 10. COUNTERFEITERS
OF METALS

The many people and strange wounds did steep
 Mine eyes with tears, and made them drunken so
 That they were craving, but to stay and weep.
 But Virgil asked me: "Whereon gazest thou?
 What may it be that still thy sight beguiles
 To rest upon sad mangled shades below?
 Thou wast not wont to do so otherwhiles:
 Consider, wouldst thou make the count complete,
 The valley circles two and twenty miles,
 And now the moon is underneath our feet;
 Brief is the time vouchsafed us for the way,
 And more to see than here thy glances meet."
 "Hadst thou but heeded," did I answering say,
 "The reason why my gaze was bended there,
 Perchance thou wouldst have granted longer stay."
 Already did my Leader forward fare,
 I following while making my reply,
 Subjoining then thereto: "Within that lair
 Whereon so steadfastly I bent mine eye,
 Methinks a spirit of my blood complains
 About the crime that costs down there so high."
 Then said the Master: "Baffle not thy brains
 Henceforth with anxious thought concerning this;
 Mind other thing, although he there remains:
 For him I saw beneath the pontifice
 Menacing thee with finger vehement;
 Geri del Bello named in the abyss.
 But thou wast at that moment all intent
 On him who once held Hautefort,—thus the name
 Thou heardst not, nor didst look, until he went."
 "Dear Guide, the violent death that on him came,
 For which," said I, "unpaid remains the score,
 By any one a partner in the shame,

The falsifiers of four different kinds (alchemists, impostors, debasers of coin, malicious liars) are afflicted with disguising or deforming diseases. As everywhere, there is some congruity of punishment and sin. Here, as at the close of the next canto, Virgil takes Dante to task for being too deeply absorbed. Dante's apparent adherence to the un-Christian custom of the vendetta is one of the several inconsistencies between creed and sentiment, without which he would not be like all the rest of us

Made him indignant; whence he passed before
 Getting speech with me, if I guess aright,
 And so has made me pity him the more."
 Thus we conversed as far as the first height
 Which from the bridge the neighbor valley shows
 Quite to the bottom, were there but more light.
 When we were over the last cloister-close
 Of the Malpouches, so that to our view
 All its lay brothers could themselves disclose,
 Strange lamentations pierced me through and through,
 Which had their arrows barbed with pity all:
 Whence with my hands I shut mine ears thereto.
 If from Chiana's every hospital,
 'Twixt July and September, all the sick,
 Maremma's and Sardinia's withal,
 Were in one trench together crowded thick:
 So woeful was it here, and such a scent
 As out of putrid limbs is wont to reek.
 Upon the final bank we made descent
 From the long bridge, and still did leftward fare;
 And then my vision, growing keener, went
 Down tow'rd the bottom of the pocket, where
 The High Lord's handmaid, Equity condign,
 Punishes falsifiers apportioned there.
 It was no greater sorrow, I opine,
 To see Ægina's people all infirm,—
 What time the atmosphere was so malign
 That animals, down to the little worm,
 Fell stricken, and the ancient people then,
 As poets for a certainty affirm,
 Were from the seed of ants restored again,—
 Than now to see, throughout that dim abode,
 Languish in ghastly stack the souls of men.
 They lie across the paunch, the shoulders load,
 Of one another, and some creeping round
 Shifted their place along the dismal road.

*Undrained
 malarial regions.
 The Tuscan
 Maremma, so
 often referred to,
 is the wild moor-
 land country
 near the sea-
 board southwest
 of Siena. The
 river Chiana
 stagnated in the
 region between
 Tiber and Arno,
 where Lake
 Trasimene lies.
 The Arno, in-
 deed, once flowed
 into the Tiber.
 The region is
 now drained*

Step after step we went without a sound,
Looking, and listening to the sick ones, who
Could not lift up their persons from the ground.
I saw, on one another leaning, two
(As pan is propt against a pan to dry)
All scab from head to heel: I never knew
A stableboy so eagerly to ply
The currycomb because his master watches,
Or one who keeps awake unwillingly,
As each of these incontinently scratches
Himself with biting nails, for frenzy mad
Of itching, which no other succor matches.
So was the tetter which their bodies clad
Flayed from them, as from bream knife scrapes the
scales,—
Or other fish, if any larger had.
“O thou whose every finger thee dismails,”
So did my Guide to one of them begin,
“And sometimes makest pincers of thy nails,
Say if there be among those here within
Any Italian, so suffice thee thus
Thy nails forevermore upon thy skin.”
“Italians both, whose plight so hideous
Thou seest,” weeping, one replied; “But tell,
Who art thou that dost ask concerning us?”
My Leader answered, “Down from fell to fell
I with this living man am traveling,
And I came purposing to show him Hell.”—
Thereat the mutual trestle sundering,
That couple turned round to me tremblingly,
With others who by echo heard the thing.
The gentle Master then drew close to me,
Suggesting: “To thy mind expression give.”—
And as he willed, began I: “So may be
Your fame in the first world not fugitive,
Fading from human mind without a trace,
But may it under many a sun still live,

Declare me who ye are and of what race:

Do not, I pray, the revelation dread

Because of the foul punishment's disgrace."

"I was an Aretine," one answering said,

"Siena's Albert cast me in the fire;

But what I died for nowise hither led.

'Tis true I said, as did the whim inspire,

That I could wing the air in flight: whereon

He, who had little wit, but fond desire,

Would fain be taught that cunning, and alone

For I made him no Dædalus, made me

Burn at the stake, through one who called him son

But Minos damned me down for alchemy,

Which in the world I practiced, to the clutch

Of the tenth pouch and last, nor erreth he."

Then to the Poet I: "Was ever such

A foolish gentry as the Sienese?

Surely not so the French, by very much!"

The other leper, hearing words like these,

Spoke up: "Except me Stricca, resolute

For temperance in spending, if you please;

And Niccolò, the first to institute

The costly application of the clove

Within the garden where such seed takes root;

Except the club where Caccia d'Ascian strove

To squander his great wood and vinery,

And Abbagliato his vast wit to prove.

But that thou know who thus doth second thee

Against the Sienese, now sharpen so

Thine eye that well my face responds, and see!

I am the shadow of Capocchio

Who did by alchemy false metals shape;

And, if I well descry thee, thou shouldst know

The curious skill that made me Nature's ape."

Examples of fashionable, ostentatious spendthrifts. Cloves imported from the far East at enormous expense. Siena gay, elegant, rich, was the garden in which such seed took root. The club was of young men of fashion who tried to see which one could run through his fortune most swiftly and merrily. They were eminently successful and their fame is still alive in their beautiful city

It is interesting to find in our Shakespeare an echo of Dante. He calls Julio Romano the ape of nature

XXX

EIGHTH CIRCLE: POUCH 10. MASTER ADAM OF
BRESCIA AND SINON OF TROY

In time when Juno had so angry grown
For Semele, against the Theban strain,
As she had more than once already shown,
Then Athamas was stricken so insane
That he, his very wife encountering,
Burdened on either hand with children twain,
Cried out: "Spread we the nets for capturing
The lioness and whelps upon this ground";
Then, stretching forth his claws un pitying,
He took the one Learchus named, and round
Whirled him, and round, and dasht him on a stone:
Herself, then, with her other charge, she drowned.
Again when Fortune had so overthrown
The arrogance of Trojans all too brave,
That king and kingdom were alike undone,
Poor Hecuba, a wretched captive slave,
When she had looked on dead Polyxena,
And afterward, beside the ocean wave,
The body of her Polydorus saw,
Barked like a dog, out of her senses then;
So grief had wrung the soul of Hecuba.
But never furies came to Theban ken,
Or Trojan, of so much ferocity
In goading brutes, much less the limbs of men,
As in two pallid, naked shades saw I,
Running along and biting in such kind
As does the boar when loosened from the sty.
One seized upon Capocchio, and behind
His neck-joint fixt a fang so murderous
It made the solid rock his belly grind.
Said the Aretine, who stood there tremulous:
"That goblin's Gianni Schicchi, and insane
He goes about to mangle others thus."

"Oh!" said I, "so the other may refrain
 From planting fangs in thee, let me persuade
 Thee tell who 'tis ere it dart hence again."
 And he to me: "That is the ancient shade
 Of Myrrha, who in her abandoned mood
 Illicit love unto her father made.
 Coming to sin with him, she understood
 To take an alien form; as who withdrew
 Yonder, to win the queen mare of the stud,
 Made bold Buoso Donati to indue
 In counterfeit presentment, making will
 And testament in legal order true."
 And when the rabid pair had passed, who still
 Had riveted my gaze, I turning eyed
 The other malefactors starred so ill.
 One fashioned like a lute I then espied,
 If only at the groin were amputate
 The thighs, just at the point where they divide.
 The heavy dropsy which doth so mismate
 The limbs with ill-concocted humor thin,
 That face and loin are disproportionate,
 Compelled him so to hold his lips atwin
 As hectics do, for out of thirst he bent
 Upward the one, the other tow'rd his chin.
 "O ye exempted from all punishment
 In this grim world and why I do not know,"—
 So he began,—“Ah! look and be intent
 Upon the mode of Master Adam's woe:
 Living, I had enough of what man wills,
 And now one drop of water crave below.
 The rivulets to Arno from the hills
 Descending through the Casentino green,
 Cooling and freshening their little rills,
 Ever and not in vain, by me are seen,
 Because their image is more withering
 Than the disease that makes my visage lean.—

Casentino, beautiful upper valley of the Arno, above Arezzo, shut in by two chains of Apennine and closed at the north by Monte Falterona. See Purgatorio v and xiv. Alvernia, where St. Francis received the stigmata, overlooks the Casentino

Rigorous Justice with its goading sting,
 Takes vantage of the very region where
 I sinned, to give my sighs a nimbler wing.
 There is Romena, where the coin that bare
 The Baptist's image did I counterfeit:
 For which I left my body burnt up there.
 But could I Alexander's wretched sprite,
 Or Guido's, or their brothers', down here see,
 For Fontebranda I would not give the sight.
 One is already in, if truthful be
 What the mad shades that circle round me say,
 But since my limbs are tied, what steads it me?
 If yet enough of nimbleness had they
 To carry me an inch a hundred year,
 Already had I started on the way
 To seek him 'mid this squalid rabble here,
 Although eleven miles the round deploy,
 Nor less than half a mile across appear.
 Through them in such a family am I:
 'Twas they who instigated me to stamp
 The florins with three carats of alloy."
 "What wretched two," said I, "lie, scamp by scamp
 Together, hard upon thy right confine,
 Reeking, like to wet hand in winter's damp?"
 And he replied: "I found them here supine,
 When to this trough I rained; they've moved no more
 Since then, nor ever will they, I opine.
 She, who false witness against Joseph bore,
 He, Sinon the false Greek from Troy: intense
 The fever is that makes them reek so sore."
 And one of them, who seemed to take offense
 At being mentioned in a mode so mean,
 Fisted forthwith his hidebound corpulence,
 Which rumbled, as it were a tambourine;
 But Master Adam planted in his face
 An elbow no less vigorous, I ween,

The florin had on one side the image of John the Baptist and on the other the Florentine lily. This and the Venetian ducat were the standard gold coins of those ages. As the credit of the Republic depended upon the faith that all the world had in its money, to tamper with the coin amounted to treason

Counts of Romena who, being in debt, employed Master Adam, the famous Brescian expert, to debase the florin. The picturesque ruin of Romena, and the nearly dried-up Fontebranda that supplied it with water, are still there. That region and others, which in Dante's time were well-wooded and well-watered, are now denuded of forest and relatively arid

In the 9th ditch the circumference is 22 miles (beginning of Canto xxix). The Pit is

therefore a rapidly narrowing funnel, enormously wide at the top

Saying to him: "Though I be held in place
 Because of my obesity of loin,
 I have a limber arm for such a case."
 "When going to the stake," did he rejoin,
 "Thou madest not so free with it, perdy;
 But so, and more, when thou wast making coin."
 "Thou sayest true," the dropsied made reply,
 "Thou didst not witness to the truth so well
 When of the truth they questioned there at Troy."
 "Told I false tale, false coinage didst thou tell,"
 Said Sinon, "for one fault am I undone,
 But thou for more than other fiend of Hell."
 "Bethink thee of the horse, thou perjured one,"
 The sinner of inflated belly cries,
 "That the world knows it, be thy malison."
 "Thy malison the thirst that cracks and dries
 Thy tongue," the Greek said, "and the filthy swill
 Which makes that paunch a barrier to thine eyes."
 "Thy mouth is gaping open to thine ill
 As usual," thereon the coiner said,
 "For if I thirst and flux my belly fill,
 Thou hast the fever and the aching head;
 To lap the mirror of Narcissus, few
 The words of invitation thou wouldst need."
 While I was listening absorbed,—“Now do
 Go staring on!” the Master said to me,
 “A little more and we shall quarrel too.”
 Now when I heard him speak thus angrily,
 I turned me round toward him with such shame
 That still it circles through my memory.
 And even as he who of his harm doth dream,
 And, dreaming, doth to be a dreamer sigh,
 Craving what is, as if it did but seem,
 Such, without power of utterance, grew I:
 Longing to bring, I brought excuses in,
 Yet did not think myself excused thereby.

"Less shame would purge away a greater sin
Than thine has been," at this the Master cried,
"Therefore disburden thee of all chagrin;
And count that I am ever at thy side,
If it fall out again that Fortune place
Thee where in such a brabble people bide:
Because desire to hear the like is base."

XXXI

DESCENT: THE GIANTS TOWERING AROUND THE PIT

One selfsame tongue first bit these cheeks of mine,
Suffusing both of them with bashful blood,
And then held forth to me the medicine.
Achilles' lance, as I have understood
(He had it from his sire), was wonted so
To give first evil guerdon, and then good.
We turn our backs upon the vale of woe,
Up by the bank that girdles it around,
And without any speech across it go.
Here less than night and less than day we found,
Whence little way before my vision went;
But now I heard a mighty horn resound
So that it would have made all thunder faint:
Whence, running counter to it, on one spot
Mine eyes were turned, and wholly now intent.
After the dolorous defeat was wrought
That lost to Charlemagne the blest array,
A blast so dreadful Roland winded not.
Not long I held my head bended that way
When many a lofty tower appeared to rise;
Whence I: "What is this city, Master, say?"
And he replied to me: "Because thine eyes
Traverse the darkness through too wide a space,
Befalls that fancy wanders in such wise.
Well shalt thou see, arriving at that place,
How from afar the sense deceived may be:
Whence somewhat forward spur thyself apace."
Taking me by the hand then tenderly,
"Ere yet," continued he, "we farther go,
So that the truth appear less strange to thee,
Not towers are these, but giants, must thou know,
And in the Pit about the bank are they,
From the navel downward, one and all below."

As when the mist is vanishing away,
 Little by little through the blotted air
 The gaze shapes out whatever hidden lay:
So, through the dense and darksome atmosphere
 Piercing, while ever nearer to the bound,
 Forsook I error to encounter fear.
For, as with circling mural turrets crowned
 Montereggione stands, from the orifice
 Emerged half figures, turreting around
The margin that encircles the abyss,
 The horrible giants whom Jove from the sky
 Still with his thunder threatens, not amiss.
I could the face of one by now descry,
 Breast, shoulders, and of belly portion great,
 And either arm depending by the thigh.
Certainly Nature, ceasing to create
 Such living beings, showed exceeding sense
 These ministers of Mars to abrogate.
And if of elephant and whale repents
 She nowise, he who subtly looks will find
 Of justice and discretion evidence:
Because where the equipment of the mind
 Combines with force and malice criminal,
 No bulwark can be made by humankind.
His face appeared to me as huge and tall
 As is Saint Peter's Pine-cone there at Rome,
 With the other bones in due proportion all:
So that the bank, which was an apron from
 His middle down, showed upward of his size
 So much that, boasting to his hair to come,
Three Frisians would have made it good nowise:
 For I beheld of him thirty full palms
 Down from the place where man the mantle ties.
"Rafel mai amech zabi almi,"
 The mouth ferocious began bellowing,
 To which are not befitting sweeter psalms.

Montereggione still stands, as here described, a circular turreted wall surrounding a village, a few miles north of Siena, of whose domains it was once a strategic point

An enormous antique cone, some ten feet high, of gilded bronze, now in the Garden of the Vatican

To him called out my Leader: "Stupid thing!
Stick to thy horn; contrive to make it serve
Thine anger, or whatever passion sting.
Search at thy neck and there wilt thou observe
The cord that makes it fast, O soul confused!
And see the horn thy mighty breast becurve."
And then to me: "He hath himself accused;
This one is Nimrod, through whose evil mood
One language in the world is not still used.
Leave him, for empty speaking were not good:
Since every language is to him the same
As his to others, of none understood."
We therefore journeyed on, with constant aim
Toward the left, and at a crossbow shot
We found one far more fierce and huge of frame.
The master smith to bind him know I not,
But he was holding out his left hand bound
In front of him, the right behind drawn taut
By a cable chain, which held him so enwound
From the neck down, that on the part displayed
As many as five coils begirt him round.
"This arrogant soul was bent," my Leader said,
"To try conclusions with almighty Jove,
Whence in such fashion is his meed repaid.
His name is Ephialtes; he did prove,
When giants frightened gods, his force immense:
The arms he brandisht never will he move."
And I to him: "I would, if naught prevents,
That of the measureless Briäreus
These eyes of mine might have experience."
"Antæus shalt thou see," he answered thus,
"Hard by, articulate, unfettered,—he
To bottom of all bad shall carry us.
'Tis a far cry to him thou wouldest see;
Made fast is he, and fashioned like this one,
Save that his features more ferocious be."

Earthquake aforetime there was surely none
 Of force to rock a turret as when grim
 Ephialtes sudden shook himself thereon.
 I feared death never as I did from him,
 Nor need had been of more beyond the dread,
 Had I not seen his gyres on every limb.
 Farther along we then our footsteps sped,
 And reached Antæus standing forth ells five
 Above the rocky verge, without the head.
 "O thou who sawest the fateful valley give
 Glory to Scipio, and on that day
 When Hannibal and his host turned fugitive,
 Didst bring a thousand lions for thy prey;
 And through whom, hadst thou with thy brothers
 been
 At the high battle, some still seem to say
 The sons of Earth had won the palm therein:
 Be not disdainful now to carry us
 Down where the winter locks Cocytus in.
 Make us not look to Typhon nor Tityus;
 This man can give what here ye are craving for:
 Wherefore stoop down, nor curl thy muzzle thus.
 He in the world can yet thy fame restore:
 For still he lives and waits long life, unless
 Grace call him to herself his time before."
 The Master thus; and he in eagerness
 Took up my Leader in those hands outspread
 Whence Hercules once felt the mighty stress.
 And when he felt their pressure, Virgil said:
 "Come hither, that I may enclasp thee quite";
 Then of himself and me one fardel made.
 Such as the Carisenda seems to sight
 Of one beneath its leaning, when a cloud
 Goes over, and the tower hangs opposite:
 Just so Antæus seemed to me who stood
 Watching to see him lean; and it was then
 I could have wished to go by other road.

*Carisenda (or
 Garisenda) is
 one of a pair of
 leaning towers
 standing side by
 side at Bologna.
 This is 160 feet
 high; the other,
 which slants
 less, 320. Per-
 haps the Cari-
 senda was once
 as high as its
 mate. Dante's
 choice of this,
 rather than of
 the more beau-
 tiful and famous
 tower at Pisa, is
 one of many
 reasons for
 thinking him to
 have been a stu-
 dent at Bologna.
 The writer has
 tested the vivid-
 ness of the com-
 parison under
 the slant both*

*of this tower and
that of Pisa.
The impression
is strong that
the tower is
falling*

But lightly down he laid us in the fen
That Lucifer with Judas prisons fast:
Nor lingered there thus leaning, but again
Rose up and up, as in a ship the mast.

XXXII

NINTH CIRCLE: CAINA; ANTENORA

Had I such harsh and grating rimes as must
 Be most in keeping with the dismal Pit
 Where all the other crags converging thrust,
 I would press out the juice of my conceit
 More perfectly: but since 'tis otherwise
 Not without fear I come to speak of it:
 Because it is no frolic enterprise
 To plot the ground of all the universe,
 Nor for a tongue that *Mama* and *Papa* cries.
 But be those Ladies helpers in my verse,
 Who helpt Amphion Thebes to close and keep,
 That from the fact the word be not diverse.
 O dwellers in the unrecorded deep,
 Rabble beyond all others born amiss,
 Better had ye on earth been goats or sheep!
 When we were down within the dark abyss
 Beneath the giant's feet, but far below,
 And yet I gazed at the high precipice,
 I heard it said to me: "Look how thou go:
 Let not thy soles betrample as they pass
 The heads of weary brothers full of woe."
 Whereat I turned, and saw there a morass
 Before and underfoot, and frost thereon
 Made semblance not of water but of glass.
 The Austrian Danube never laid upon
 Her current in the winter, veil so thick,
 Nor, far beneath the freezing sky, the Don,
 As here there was: so that if Tambernica
 Or Pietrapana had tumbled there amain,
 Not even the border would have given a creak.
 And even as frogs, that they may croak, remain
 With muzzle out of water, when in dream
 The peasant-maiden often gleams again:

*Tall, rocky
 peaks*

Even so, as far up as where blushes stream,
 The woeful shades in the ice were pinched and blue,
 Setting their teeth in tune to the stork's theme.
 Each one of them held down the face from view,
 By chattering teeth their chill may be divined,
 And by the eyes how bitter is their rue.
 Now, looking round about awhile, I find
 Down at my feet, two forms so closely pressed
 The tresses of the head are intertwined.
 "Tell, ye who thus together strain the breast,"
 Said I, "who are ye?" And their necks they bent,
 And when their faces tow'rd me were addressed,
 Their eyes, whose humor still within was pent,
 Brimmed over at the lids, whereon the frost
 Bound fast the tears between, and lockt the vent.
 No clamp from board to board yet ever crossed
 That held so firmly: whence, like he-goats twain,
 Together butted they, in anger lost.
 One, from whom frostbite both his ears had ta'en,
 Exclaimed, with visage ever bended down,
 "Why so to mirror thee in us art fain?"
 If thou wouldst have these two to thee acknown,
 The valley whence descends Bisenzio
 Their father Albert's was, and was their own.
 They issued from one body; thou mayst go
 Questing Caïna through, and find no shade
 Deserving more in gelatine to show:
 Not him in breast and shadow open laid
 By one and the same blow from Arthur's hand;
 Focaccia not; nor him who with his head
 So hedges me, I can no view command,
 And who was Sassol Mascheroni hight:
 If thou be Tuscan, well dost understand.
 But that no further speeches thou invite,
 Know, I was Camicion de' Pazzi, and here
 Expect Carlino to excuse me quite."

*Sons of Count
 Albert who ruled
 the Valley of the
 Bisenzio near
 Florence, and
 who killed each
 other quarreling
 over the inheri-
 tance*

*According to the
 Old French
 Lancelot, when
 King Arthur's
 spear was pulled
 out of Mordred
 the sunlight
 pierced the ori-
 fice, puncturing,
 as Dante puts
 it, the shadow of
 the body*

Then I beheld a thousand faces leer
Curlike with cold: whence shudders o'er me thrill
Forevermore, at every frozen mere.
While we were going tow'rd the Center still,
Whereto all gravity converges down,
And I was trembling in the eternal chill:
Whether by will, or fate, or fortune done,
I know not; but among the heads somehow
I struck my foot full in the face of one.
Wailing he yelled at me: "Why tramplest thou?
Unless to double vengeance for the day
Of Montaperti, why molest me now?"
And I: "Now, Master, make a little stay,
That I through him may rid me of a doubt:
Then shalt thou haste me as thou wilt away."
My Leader stopt; and I, now turned about
To him, still bitterly blaspheming there,
Said: "Who art thou on others crying out?"
"Nay, who art thou," he answered, "who dost fare
Through Antenora, and dost others smite,
So that, wert thou alive, 'twere ill to bear?"
"Alive I am: if fame be thy delight,
It may be dear to thee," did I respond,
"That I with other notes thy name indite."
"I crave the contrary of those beyond:
Begone, and pester me no more," he whined;
"Small skill hast thou to flatter on this pond."
Then, laying hold upon his scalp behind,
"It shall needs be thou name thyself," said I,
"Or not a hair upon thee shalt thou find."
"What though thou strip me bald," he made reply,
"I will not tell thee who I am, nor show,
Maul thou my head to all eternity."
I had his hair in hand already, so
That more than one tuft had been pluckt away,
He yelping, with eyes riveted below,

*My kinsman
Carlino (a
Florentine Bene-
dict Arnold) is
so much worse
that I shall
appear inno-
cent. The others,
—"let us not
speak of them"*

*This is Bocca of
the Abati, who,
at the crucial
moment of the
battle of Monta-
perti, the most
cruel defeat
Florence suf-
fered in the time
of the Republic,
cut off the hand
of the Florentine
standard-bearer.
To this choice
example of
traitorhood
Dante devotes
more than thirty
dreadful lines*

When one cried out: "Bocca, what ails thee? nay
Enough! let jawbones chatter till they burst,
But must thou bark? what fiend is at thee, pray?"—
Whereat I said: "Thou traitor thrice accurst,
From this time forth I want no speech of thee,
For to thy shame true tale shall be rehearst."
"Begone, and babble what thou wilt," said he,
"But, going hence, fail not discourse to hold
Of him who had the tongue just now so free.
He is lamenting here the Frenchman's gold:
'I saw him of Duera,' canst thou note,
'There where the sinners lie out in the cold.'
And should they ask thee other anecdote,
Him at thy side there name in thy reports,
The Beccheria,—for Florence cut his throat.
Gianni de' Soldanier, I think, consorts
With Ganelon, and Tribaldello yon
Who while men slept unbarred Faenza's ports."
Already we away from him were gone
When, frozen in one hole, beheld I two
So that one head was hood to the other one:
And even as people bread for hunger chew,
The uppermost upon the one below
Set teeth where brain and neck together grew.
Not otherwise once Tydeus gnawed the brow
Of Menalippus, in his rage malign,
Than skull and other parts gnawed this one now.
"O thou who showest by so bestial sign
Hatred to him whom thou devourst," said I,
"Tell me the cause, upon this pledge of mine,
If thou complainest with good reason why,
That I, with both acquainted, and his guile,
May yet requite thee in the world on high,
If this my tongue be not dried up erewhile."

XXXIII

UGOLINO AND HIS CHILDREN IN THE TOWER

That sinner lifted from the foul repast
His mouth up, wiping it upon the hair
Behind the head whereon I looked aghast;
Then he began: "Thou wilt that I declare
Desperate grief that wrings the heart of me,
Even in the thought, before I lay it bare.
But if my words a seed of infamy
May sow unto the traitor whom I gnaw,
Speaking and tears together shalt thou see.
I know not who thou art, nor by what law
Thou comest down here; but a Florentine,
On hearing thee, it seemed to me I saw.
Thou hast to know I was Count Ugolin,
And this Archbishop Roger: why so fell
A neighbor am I, let me tell his sin.
That I, in his good faith confiding well,
By his devices was in prison flung
And done to death, there is no need to tell.
But what thou hast not heard from any tongue,
That is, how cruelly my life was reft,
Shall hear, and know if he have done me wrong.
A narrow cranny in the dungeon cleft
Whereto for me the name of Famine clings,
And where to languish others shall be left,
Had shown me already through its openings
Many a moon, when the bad dream had I,
That tore away the veil of coming things.
This man seemed master of the hunting cry,
Hounding the wolf and wolfings tow'rd the mount
That shuts out Lucca from the Pisan eye.
With eager sleuthhounds gaunt and trained to hunt,
Had he Gualandi on before him sent,
Sismondi with Lanfranchi, to the front.

After brief coursing, sire and sons forspent
 Appeared to me, and all the while they fled
 I saw their flanks with whetted tushes rent.
When I awoke before the dawn was red,
 I heard my children in their slumber cry,
 For they were with me there, imploring bread.
Hard must thy heart be, if thou dost not sigh,
 Only to think of my forebodings drear;
 What wouldst thou weep for, if thine eyes are dry?
The hour that used to bring our food drew near,
 And now they had awakened from their sleep,
 And each one from his dream was full of fear:
When I heard, sounding through the horrible keep,
 The nailing of the doorway: all for woe
 I gazed into their face in silence deep.
I wept not,—stony seemed my heart to grow,
 They wept; and Anselm said, dear little one,
 ‘Father, what ails thee? Ah, why lookst thou so?’
Still shed I not a tear, made answer none
 Through all that day, nor all the following night,
 Till rose upon the world another sun.
And when a feeble glimmering of light
 Was shed into the woeful jail, ah me!
 And faces four displayed my own to sight,
I bit on both my hands for agony.
 And, thinking that I did it under stress
 Of ravenous hunger, rose they suddenly:
‘Father,’ they said, ‘our pain will be far less
 If thou wilt eat of us; thou hast begot
 This flesh,—relieve us of its wretchedness.’
This made me calm, lest they be more distraught;
 That whole day and the next, none made a sign:
 Ah, cruel earth! why didst thou open not?
And after the fourth day began to shine,
 My Gaddo flung him down before my knee,
 Crying: ‘O why not help me, father mine?’

And there he died: and there I saw the three,
 As thou seest me, fall one by one all through
 The fifth and sixth days: whence betook I me,
 Now blind, to groping on them, and for two
 Whole days called to them, after they were gone:
 Then hunger did what sorrow could not do."
 Having said this, with eyes askance drawn down,
 That miserable skull he grappled dumb,
 With teeth strong as a dog's upon the bone.
 Ah, Pisa! of the folk opprobrium
 In the fair country where the *si* doth sound,
 Since neighbors lag in punishment, let come
 Caprara and Gorgona, shifting ground,
 And choke up Arno's channel, quite across,
 That every living soul in thee be drowned.
 For if folk tax Count Ugolin with loss,
 By treachery to thee, of places strong,
 Shouldst not have put his sons on such a cross.
 Thou modern Thebes! their youth made free from wrong
 Uguccio and Brigata, and withal
 The two already mentioned in my song.
 Yet onward went we, where the icy pall,
 Rough swathing, doth another people keep,
 Not downward bended, but reverted all.
 The very weeping there forbids them weep,
 And finding on the eyes a barrier, woe
 Turns inward to make agony more deep:
 Because the first tears to a cluster grow,
 And, like a visor crystalline, upfill
 The whole concavity beneath the brow.
 And though, as in a callus, through the chill
 Prevailing there, all sensibility
 Had ceased its function in my visage, still
 I felt some wind, so now it seemed to me:
 "Master, who moveth this?" I therefore said,
 "Is not all vapor quencht down here?" Whence he:

*Italian was the
 "lingua di si"
 (language, orig-
 inally, of "sic"
 for "yes") just
 as Provençal
 was the "langue
 d'oc" ("hoc" for
 "yes"), whence
 the name of the
 great region of
 Languedoc*

*Caprara and
 Gorgona, islands
 off the mouth of
 Arno. Looking
 down the river
 from the Leaning
 Tower on a clear
 day, they do
 seem to block the
 outlet*

"Speedily art thou thither to be led
 Where shall thine eye to this an answer find,
 Seeing the cause wherefrom the blast is shed."
 And of the wretches of the frozen rind
 One shouted to us: "O ye souls so fell
 That the last station is to you assigned,
 Lift from my visage up each rigid veil,
 That I may vent the sorrow in a trice,
 Which swells my bosom, ere the tears congeal."
 "Tell who thou art," I said, "I ask this price:
 If thee therefore I do not extricate,
 May I go to the bottom of the ice."

This gentleman to whom Dante had, by an ambiguous oath, promised a courtesy, had murdered two of his kin at his dinner table, the signal to the assassins being: "Bring in the fruit!" Obviously Dante here acts in harmony with what he conceives to be the Divine Justice. Let the betrayer feel in his own person what treachery is like!

And he: "Frà Alberigo I of late,
 "He of the fruit of the ill garden: so
 I here am getting for my fig a date."
 "Already," said I, "art thou here below?"
 And he made answer: "How my flesh may thrive
 There in the upper world, I do not know.
 This Ptolomea hath such prerogative
 That oftentimes the soul falls to this place
 Ere ever Atropos the signal give.
 And that more willingly from off my face
 Thou now remove away the glazen tears,
 Know that as soon as any soul betrays,
 As I betrayed, forthwith a fiend appears
 And takes her body, therein governing
 Throughout the revolution of her years.
 Headlong to such a cistern doth she fling;
 And haply still above the trunk is shown
 Of yonder shade behind me wintering.
 To thee, if just come down, he should be known:
 Ser Branca d'Oria: and many a year
 Since he was thus lockt up, is come and gone."
 "I think," said I, "that thou deceivst me here:
 For Branca d'Oria not yet is dead,
 But eats and drinks and sleeps and dons his gear."

"Into the moat of Maltalons," he said,
 "Up there where boils the sticky pitch away,
 Had Michael Zanchè's spirit not yet sped,
When this one left a devil in full sway
 In his own body, and one next of blood
 Who served him as accomplice to betray.
But now reach here thy hand, as understood,
 Open mine eyes": my hand I reacht not forth,
 And courtesy it was to be thus rude.
Ah, men of Genoa! with aught of worth
 At variance, and full of vices all,
 Wherefore are ye not scattered from the earth?
For with Romagna's soul most criminal
 I found one such of you, that for his meed
 His soul bathes in Cocytus, yet withal
His body seems alive in very deed.

XXXIV

NINTH CIRCLE: JUDECCA. PASSAGE FROM LUCIFER
TO THE LIGHT

*"Vexilla Regis
prodeunt in-
ferni"*

"Tow'rd us the banner of the King of Hell
Advances; therefore forward bend thine eyes,"
My Master said, "if thou discernest well."
As, when thick fog upon the landscape lies,
Or when the night darkens our hemisphere,
A turning windmill seems afar to rise,
Such edifice, methought, did now appear:
Whereat, by reason of the wind, I cling
Behind my Guide,—no other shelter near.
Already (and it is with fear I sing)
I found me where the shades all covered show
Like straws through crystal faintly glimmering.
Some stand erect, others are prone below;
One here head up, soles uppermost one there;
Another face to foot bent, like a bow.
When we had made our way along to where
I was to see, as pleased my Master good,
The Being that once bore the semblance fair,
He halted me, and from before me stood,
Saying: "Behold Dis, and the place behold
Where thou must weapon thee with fortitude!"
How faint I grew thereat, and icy cold,
Ask me not, Reader, to declare in speech:
All language would fall short if it were told.
Devoid of life, yet death I did not reach:
Think for thyself, if wit suffice therefor,
What my condition was, bereft of each.
He, of the woeful realm the Emperor,
Emerged midbreast above the ice-field yon,
And liker to a giant I, than bore
The giants with his arms comparison:
Consider, with respect to such a limb,
How huge that whole which it depends upon.

If he were fair once, as he now is grim,
And raised his brow against That One who made,
Well may all woe have fountainhead in him.
O what a wonder, when upon his head
Three faces to my sight were manifest!
The one in front, and it was fiery red;
The other two with this one coalesced
Just o'er the middle of each shoulder, while
They all conjoined together at the crest:
The right-hand face appeared to reconcile
With yellow, white; the left was such of hue
As folk who come whence floweth down the Nile.
Vast wings came forth, beneath each visage two,
Such as were fitting to a bird like that:
Sails of the sea so broad I never knew.
They bore no feathers, but as of a bat
Their fashion was; and flapping them he stood
So that three winds proceeded forth thereat,
Whence frozen over was Cocytus flood.
The cadent tears were trickling from six eyes
Over three chins, to mix with drooling blood.
At every mouth his tushes heckle-wise
Upon a malefactor champ and tear,
So that he thus makes three to agonize.
To him in front the bite could not compare
Unto the clawing, for at times the hide
Dilacerated, left the shoulders bare.
"That soul up yon, most sorely crucified,
Is Judas the Iscariot," said my Lord,
"His head within, he plies his legs outside.
Of the other two, whose heads are netherward,
Brutus it is who hangs from the black jole:
Look how he writhes and utters not a word!
The other Cassius, stalwart-seeming soul.—
But now another night is darkening;
We must depart: for we have seen the whole."

About his neck I, at his bidding, cling:
 And he of time and place advantage takes:
 And soon as wing is wide apart from wing,
 Lays hold upon the shaggy flanks, and makes
 His way from shag to shag, descending by
 The matted hair among the frozen cakes.
 When we were come to that point where the thigh
 Revolves, exactly where the haunches swell,
 My Guide, with effort and distressful sigh,
 Turned round his head to where his footing fell,
 And like one mounting, grappled to the hair,
 So that, methought, we back returned to Hell.
 "Keep fast thy hold, because by such a stair,"
 The Master said, panting like one forspent,
 "Forsaking so great evil, must we fare."
 Out through the crevice of a rock he went,
 And set me on its brink; then warily
 Planting his feet, his steps toward me bent.
 I lifted up mine eyes, thinking to see
 Lucifer, just as I had seen him last,
 And saw him with his legs upturned to me.
 And what perplexity now held me fast,
 Let dullards fancy who have notion none
 What point it was I had already passed.
 "Rise up," the Master said, "thy feet upon:
 The way is long, and difficult the road,
 And now to middle tierce returns the sun."
 It was no palace chamber where we stood,
 But lo! a natural dungeon vault was this,
 Wanting in light and without footing good.
 "Before I pluck myself from the Abyss,
 Master," when risen to my feet I said,
 "Talk with me somewhat, lest I judge amiss.
 Where is the ice? and how is This One stayed
 Thus upside down and how, in moments few,
 The sun from even to morning transit made?"

Possibly some who are not dullards may be willing to be told that the Point in question was the Center of the Earth, so that we are now under the southern hemisphere. Purgatory, toward which we are climbing, being opposite Jerusalem, we have gained twelve hours of time. It would now be Saturday morning again, so that twenty-four hours are allowed for the passage from the Center to the foot of the mountain of Purgatory. If we can do it at all, we ought to be able to do it in that time, for we are not, as in descending, to make a thousand stops by the way

"Thou still believest thee," he said thereto,
 "Yon-side the Center, where I gript the hair
 Of the fell Worm that pierces the world through.

So long as I descended wast thou there:

Soon as I turned, the point we overran

Whereto all weights from all directions bear:

Thou'rt come beneath the hemisphere whose span

Is counterposed to that which doth embrace

The great dry land, beneath whose cope the Man

Was slain, pure born and without need of grace:

Thy feet upon a little disk abide

That for Judecca forms the counter face.

Here it is morn when yonder eventide:

And still doth This One stand as fixedly

As ere he made a ladder with his hide.

Down out of Heaven upon this side dropt he,

And all the land that here of yore arose

Was veiled, through terror of him, with the sea,

And joined our hemisphere; and some suppose

Perhaps that land today on this side found

Fled up from him, and left this empty close."

There is a place below, whose further bound

From Beelzebub far as his tomb extends,

By sight unnoted, but betrayed by sound

Made by a rivulet that here descends

A crannied rock, which it has gnawed away

With gently sloping current, as it wends.

My Guide and I upon that hidden way

Entered, returning to the world of light:

And without caring for repose to stay,

He first, and I behind him, scaled the height,

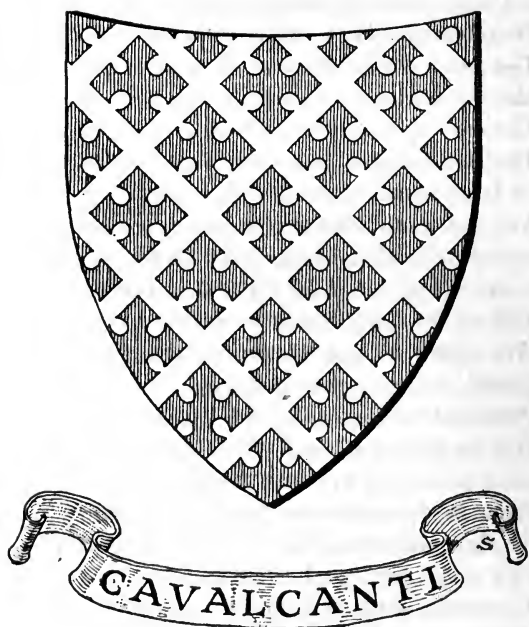
Till a round opening revealed afar

The beauteous things wherewith the heavens are
 bright:

Thence came we forth to re-behold each star.

The land of the southern hemisphere shrank away from him as he fell, and, after he was planted in the Center, the ground forming the island and mountain of Purgatory fled up from him, leaving that passage open

Each Cantica closes with the word "stelle," stars. This the stubborn English rime cannot always manage to the letter



PURGATORIO

I

THE DAWN OF EASTER

Sets sail the little vessel of my mind
And henceforth better waters furrowing
Leaves such a cruel ocean far behind
And of that Second Kingdom will I sing
Wherein the human spirit, purged of stain,
Grows worthy to ascend on heavenward wing.
Here let dead poesy arise again,
O holy Muses, since I am your own,
And here Calliope uplift her strain,
Companioning my singing with that tone
Whence the poor Magpies felt so stricken through
That they were desperate of pardon grown.—
The tender oriental sapphire hue
Suffusing the calm heaven from midmost height
To the first circle down, so pure and blue,
Cheered up mine eyes with long-unfelt delight
Soon as I issued forth from the dead blur
That had afflicted both my heart and sight.
The planet fair that is Love's comforter
Lit with her smiling all the eastern skies,
Veiling the Fishes then escorting her.
Turning toward the right, I fixed mine eyes
On the other pole, thereby four stars discerning,
Ne'er seen by man save first in Paradise.
The heaven appeared enraptured with their burning:
Clime of the northland, O how widowed thou,
Since these have been withholden from thy yearning!
When from their view I could avert my brow,
Glancing a little toward the north, that shone
Where the bright Wain had sunk from sight ere now,

Scene: An island in the Southern Ocean, at foot of a loftier Teneriffe

Time: The action begins before dawn Easter Sunday, A.D. 1300

Characters: All, save the pilgrim-poet, shades of the dead

Virgil and Dante appear on the plain sloping from sea-shore to mountain-cliff

As he is facing toward the dawn-star, the four symbolic stars are near the South Pole.

These "sacred stars" which appear again in Canto xxxi probably symbolize the four Pagan or Cardinal virtues of Prudence, Justice, Fortitude, Temperance

*The shade of
Cato of Utica,
warden of this
region outside of
Purgatory. Ex-
amples of other
just Pagans,
who appear
among the re-
deemed, are
given in Para-
diso xx*

Near me appeared an elder all alone,
 Worthy of so great reverence by his mien
 That more to father owes not any son.
 Long was his beard, with grizzled streaks between,
 And like thereto the crown of hair he wore
 Fell to his breast in double tresses sheen.
 Beams of the holy luminaries four
 Adorned his face and so great luster shed,
 I saw him as though the sun had been before.
 "Who are ye, against the darkling river fled
 From out the eternal prison void of day?"—
 Moving those venerable plumes, he said.
 "Who was your lantern or who led the way
 Issuing forth from the abysmal gloom
 That makes the infernal valley black for aye?
 Are broken thus below the laws of doom?
 Or has in Heaven gone forth some new decree
 That ye, being damned, to my rock-caverns come?"
 Straightway my Leader laid his hold on me,
 And what with word and hand and signal, brought
 To posture reverent my brow and knee;
 And then replied: "Of myself came I not:
 A Lady has descended from the sky,
 And I assist this man as she besought.
 But seeing that thy questions signify
 The will for further truth about us twain,
 I could not find it in me to deny.
 This man saw not his final evening wane,
 But by his folly was so near thereto
 That little time was left to turn again.
 I was sent thither where he lay perdue
 In rescue, as I said, nor was there road
 But this which I am striving to pursue.
 To him all circles of the lost I showed;
 And now I am intending to display
 Those spirits who are purged beneath thy code.

How I have brought him would be long to say:
 Comes Virtue from aloft, enabling me
 To give him sight and speech of thee today.
 Now look upon his coming graciously;
 He goes in quest of freedom, boon how dear
 Knows that man who with life has paid her fee.
 Thou knowest it, for death did not appear
 Bitter to thee in Utica, there leaving
 The vesture that great day to be so clear.
 No law eternal by our act is cleaving,
 For this man lives, nor Minos is my lord;
 But I am of the circle where are grieving
 Marcia's pure eyes, as though they still implored
 That thou wouldst hold her thine, O holy breast:
 For her love, then, thy grace to us accord.
 Let us throughout thy seven kingdoms quest:
 Thee by report to her will I requite,
 If word of thee below thou sanctionest."—
 "Marcia was aye so winsome in my sight
 Long as I tarried yonder," he replied,
 "That doing all her will was my delight.
 Now can she, from beyond the baleful tide,
 Move me no more, by law which took effect
 When I passed over from the further side.
 But if a Lady of Heaven prompt and direct
 As thou hast said, thy bland persuasion hush,
 Sufficient answer for her sake expect.
 Go then and see that with a simple rush
 Thou gird this mortal, washing in such wise
 His face that for no soilure it may blush:
 For it were unbecoming that with eyes
 Beclouded, he appear before the Prime
 Angel who is of those of Paradise.
 This islet, ere the slope begins to climb,
 About the margin where the billow heaves,
 Is fringed with rushes in the oozy slime.

Symbolic cleansing and girding of Dante. The reed is symbol of humility: Dante's besetting sin, as we shall see, is pride

No other plant, of such as put forth leaves
Or harden, could survive there, since not bent
To every buffet that the stalk receives.
Put all returning here from your intent;
The sun, now rising, will instruct you how
To take the Mount by easier gradient."—
So vanisht he; and I, uprising now
Without a word, and firmly taking stand
Close to my Leader, bent on him my brow.
"Follow my footsteps, son," was his command,
"Let us turn backward, for from here this lea
Slopes to the lower limit of the land."—
Now did the shadowy hour of morning flee
Before the dawn, so that from far away
I caught the gusty ripple of the sea.
We walked the lonely plain as wander they
Who turn back to the pathway lost, and who
Until they find it seem to go astray.
When we had reached that region low where dew
Contentends with sun, nor in the chilly air
Disperses while the beams are faint and few,
Softly upon the tender herbage there
Both of his outspread palms my Master placed;
Whence I, who of his purpose was aware,
Lifted my grimy cheeks, with tear-stains laced;
There to my features he restored that hue
Which by the spume of Hell had been effaced.
Then to the lonely seashore came we two,
Which never yet upon its waters found
One mariner who afterward withdrew.
Here as that other bade, he girt me round:
O miracle! that such as from the earth
He culled the humble plant, quick from the ground
Whence it was pluckt, it came again to birth.

II

THE ANGEL PILOT

The sun by now to that horizon came
 The arc of whose meridian is at height
 Just at the point above Jerusalem:
 And, circling opposite to him, the Night
 Was issuing forth from Ganges with the Scales
 Which fail her hand when she exceeds in might;
 So, where I was, the cheek that glows and pales
 Of fair Aurora, sallowed with the ray
 Of orange, because age on her prevails.
 Beside the sea we pondered on the way
 Like folk who, lingering still along the shore,
 Hasten in heart and in the body stay;
 And as, a little while the dawn before,
 Mars reddens through the vapor baleful-bright
 Low in the west above the ocean-floor,
 I saw, — O may it bless again my sight! —
 A luster coming on across the main
 With speed unparalleled by any flight.
 And when I let mine eye awhile remain
 Detached from it, to question of my Guide,
 Larger and brighter now it showed again.
 Then there emerged to view on either side
 A whiteness indistinct, and down below
 Little by little another I descried.
 My Master uttered not a word, till lo!
 The first white spots appeared as wings to shine,
 Then, when he surely did the Pilot know,
 He cried: "Make haste, make haste, the knee incline,
 Fold hands, — it is God's Angel! thou shalt use
 Henceforth to see such ministers divine.
 Look, how doth he all human means refuse,
 Scorning device of sail or oar, nor drew
 Aught but his wings upon so far a cruise;

*Contrast the
 opening of Inf.
 ii*

*The sun is
 rising here at
 Purgatory, night
 is falling at
 Jerusalem, it is
 midnight on the
 Ganges. Cf. the
 diagram, Tem-
 ple Primer of
 Dante, p. 147.
 And cf. the be-
 ginning of
 Canto xxvii*

Look, look how heavenward he holds them true,
 Fanning the welkin with those plumes eterne
 Which do not molt as mortal feathers do!"—
 Then, near and nearer come, might I discern
 The Bird of God more dazzling than before,
 Until mine eyes that with the blaze now burn
 Fall down undone. But he drew near the shore
 On pinnacle light and rapid, — such an one
 The water swallowed nothing of the prore.
 Astern the Pilot stood, and benison
 Celestial showed upon his face devout:
 A hundred and more spirits sat thereon.
 "When Israel from Egypt issued out,"
 They chanted as with single voice the lay,
 With what there afterward the Psalmist wrote.
 When sign of holy cross he made them, they
 Flung themselves one and all upon the strand,
 And swiftly as he came he swept away.
 There huddled they together close at hand
 Gazing about, like strangers to the place
 Endeavoring new things to understand.
 The sun was shedding everywhere his rays,
 And with the arrows of his radiance now
 Did Capricorn from middle-heaven chase,
 When the new people lifted up their brow
 Toward us, saying: "If expert ye be
 In faring up the Mountain, show us how."—
 And Virgil said: "Ye deem perchance that we
 Have some experience to guide us here,
 But we are also pilgrims as are ye.
 We came before you, and not long whilere,
 By road so rough and hard that the ascent
 But sport henceforward will to us appear."—
 The spirits, among whom the whisper went
 That I was still a living and breathing one,
 Turned deadly pale for very wonderment.

Psalm 114. This passage refers, says Dante, by allegory to Redemption, morally to Conversion, anagogically to the departure from earthly slavery to eternal freedom. Cf. letter to Can Grande, § 7

The Ram being with the Sun on the horizon, the Sky-goat will be in the Zenith

And as, to hear good tidings, people run
 To reach the olive-bearing messenger,
 And not a man appears the throng to shun,
 So one and all the happy spirits there
 Fastened upon me hungrily their view,
 As if forgot the quest to make them fair.
 And I saw one of them who forward drew
 To my embrace with love so manifest
 That I was influenced the like to do.
 O insubstantial souls in shadowy vest!
 Thrice did I clasp my hands behind that shade
 And drew them back as often to my breast.
 Wonder, I think, was on my face portrayed;
 Whereat it only smiled and drew away
 While I pursued in hopes it would have stayed.
 In mellow tones he gently said me nay,
 And knowing him thereby, did I implore
 That he for speech a little while would stay.
 "As loved I in the mortal flesh of yore,
 So loosed I love thee still," he answered clear,
 "I stay then; but why papest thou the shore?"—
 "To this place where we are, Casella dear,
 To come once more I make this pilgrimage;
 But why is so much time bereft thee here?"—
 And he: "No injury can I allege,
 If he who takes up when and whom he please
 Somewhile denied to me the ferriage,
 For of right will his own is made. Yet these
 Three happy months accepts he verily
 Whoever longs to enter, with all peace;
 Whence I, who had just now betaken me
 Where Tiber water savors of the brine,
 Have been received by him benignantly.
 That is the goal where now his wings incline;
 For at that outlet ever gathers what
 Falls not perdue to punishment condign."—

*Of this friend
 Casella, whom
 Dante "met in
 the milder
 shades of Pur-
 gatory," little is
 known more
 than what the
 Poet here tells
 Three months
 since Christmas
 when the Jubilee
 Year of peace
 and pardon had
 begun*

And I: "If novel law abolish not
 Practice or memory of the song of love
 That used to solace all my yearning thought,
 I pray thee grace me with the comfort of
 Thy song, for in the body traveling
 So far, my heart is weary here above."—

*The first line of
 that canzone
 which Dante
 analyzes in his
 Convivio, Third
 Treatise*

"Love, deep within the spirit reasoning,"
 So sweetly he began to sing it thus
 That still the dulcet tones within me ring.
 My Master and I and that unanimous
 Company with him drew such rapture thence
 As if no other care encumbered us.
 Still hung we on that music in suspense,
 When lo! that stately elder: "Laggard crew
 Of spirits, what portends this negligence?
 Think what, delaying, ye neglect to do!
 Speed to the Mount to slough the film," he cried,
 "That lets not God be manifest to you."—
 As pigeons that are feeding side by side
 And pecking at the darnel or the ear,
 Quiet and strutting not with wonted pride,
 If aught whereof they are afraid appear
 All of a sudden let alone their food
 Because of being assailed by greater care,
 So saw I that newly-landed multitude
 Forsake the song and scurry tow'rd the height
 Like them who go but wot not where they would:
 Nor any less precipitate our flight.

III

ANTEPURGATORY

While sudden flight was all dispersing thus
 That flock of spirits through the countryside
 Toward the Mount where reason searches us,
 I drew up close to my Companion tried;
 And how without him had I kept the course?
 Who up the mountain would have been my guide?
 He seemed to me disturbed with self-remorse:
 O soul of honor, tender conscience good,
 How little fault to have such bitter force!
 After his feet the hurry had subdued,
 That of all action mars the dignity,
 My mind, which hitherto in durance stood,
 Eagerly rendered its attention free;
 Then turned my sight toward the Hill, supreme
 Of peaks emerging skyward from the sea.
 Behind us flamed the Sun, whose ruddy gleam
 Before me broke in the configuration
 Formed on me by the stopping of its beam.
 I turned, in terror of abandonment
 Sidewise and half around, become aware
 The ground was shadowed only where I went.
 Then turning round to me, my Comforter
 Began: "Why givest thou suspicion room?
 Dost thou not think I, guiding, with thee fare?
 Already it is evening at the tomb
 Where lies the body of me that cast a shade:
 Naples received it from Brundusium.
 Now if no shadow is before me made,
 Like wonder in the heavens dost thou behold,
 Whose rays are not by one another stayed.
 The Power who will his workings not unfold
 Makes bodies apt to suffer, as we do,
 Torments arising both from heat and cold.

*Dante for the
 first time sees
 his shadow*

One Substance, in Three Persons, travels through
 Illimitable ways, where it were wild
 To deem that human reason might pursue.
 Be to the fact, O mortals, reconciled,
 For, had ye power to see all things and learn,
 No need had been for Mary to bear child.
 And ye have seen without fulfillment yearn
 Those whose desire would have been satisfied,
 Which now is given to them for grief eterne.
 Of Aristotle and Plato I speak, — beside
 Many another."—Here his brow he bent,
 Deeply perturbed, and further speech denied.
 Meanwhile toward the mountain-foot we went:
 A cliff so steep that nimble legs would be
 Of small avail attempting such ascent.
 The way between Turbía and Lerici
 Most lonely and deserted were a stair,
 Compared with that, accessible and free.
 "Where slopes the mountain, who can tell me where,"
 The Master murmured, staying his advance,
 "So that the wingless foot may clamber there?"—
 And while he, casting down his countenance,
 Was questioning his mind about the way,
 And up along the rock I ran my glance,
 Behold, off to the leftward, an array
 Of spirits all in our direction bound,
 Though seeming not, so slow of pace were they.
 "Lift up thine eyes, good Master, and look round,"—
 Said I, "some who may help are coming yon,
 If yet thy wisdom at a loss be found."—
 We moved along a thousand steps or so,
 Finding that company as far by this
 As a good thrower with his hand could throw,
 When at the foot of the high precipice
 Gathered they all, compact and circumspect,
 Gazing like men who fear to go amiss.

*The Riviera
 from Turbía
 (near Nice) to
 the Gulf of
 Spezia was
 traversed by a
 mountain-path*

"O ye who ended well, O souls elect!"

Virgil began, "in name of that sublime

Peace which, I think, ye one and all expect,

Tell us if it be possible to climb

The Mountain somewhere by a slope less bold:

For irksome to the wise is loss of time."—

As sheep are wont to issue from the fold

By one and two and three, the rest pursue

Meekly, and eye and muzzle downward hold,

And what the first one does the others do,

And if she stop all huddle at her side,

Nor question why, the quiet silly crew:

So moving now toward us I descried

The column-leaders of that happy flock,

Modest in face, in action dignified.

When those in front beheld my body block

The light upon my dexter hand, whereby

The shadow stretched from me toward the rock,

They halted and withdrew somewhat more nigh

Those following behind, and all the rest

Did in like manner, without knowing why.

"I frankly tell you, without your request,

This is a human body that ye see,

As by the broken light is manifest.

Then do not wonder, but persuaded be

That not by heavenly Power unwarranted

To mount this barrier endeavors he."—

The Master thus; and that good people said:

"Then turn about and enter in before,"

And with the backs of hands the signal made.

"Whoever thou mayst be," did one implore,

"While pressing forward, hither turn anew:

Consider if thou sawst me there of yore."—

I turned to scan him, and there met my view

Fair features and of gentle mien and blond,

Although one eyebrow had been cloven through.

*By the shadow
knowing Dante
to be in the body*

*The pregnant
and pathetic
lines that follow
deal with the
treatment of the
last Hohenstaufen
who reigned
in Italy by Pope
Clement IV, ob-*

sequious to the conqueror. To feel its full significance the reader should know much more of the facts, both political and ecclesiastical, than can be told in a note

And when I ventured humbly to respond
 With a denial, "Look!" — and he laid bare
 Above his breast a sanguinary wound.
 "Manfred am I," said he with smiling air,
 "Grandson of Empress Constance: whence I pray
 Thee go, returning, to my daughter fair,
 Mother of both the monarchs who bear sway,
 One in Sicilia, one in Aragon,
 And tell her truth, whatever else they say.
 When these two mortal stabs had quite undone
 My body, yielded I with tears contrite
 To Him who willingly gives benison.
 Horrible were my sins, but Infinite
 Bounty has arms of an embrace so broad
 That it accepts whoever turn to it.
 And if Cosenza's Pastor, who at nod
 Of Clement went to hunt me down, had known
 How to peruse aright this page in God,
 Even now were of my body every bone
 At the bridgehead near Benevento trenched,
 Beneath the safeguard of the heavy stone.
 Now scattered by the wind, by the rain drenched,
 Beyond the kingdom hard by Verde's flow,
 Whither he carried them with tapers quenched.
 By curse of theirs no soul can perish so
 But that Eternal Love for them may bloom
 While hope one particle of green can show.
 True is that such as die beneath the doom
 Of Holy Church, though they at last repent,
 Must here outside the precipice find room,
 Full thirtyfold the time that they have spent
 In their presumption, if to briefer span
 Good prayers do not reduce such banishment.
 Hereafter pray rejoice me, if thou can,
 Revealing to my gracious Constance dear
 How thou hast seen me and alas! this ban:
 For much those yonder may advance us here."—

Treating the body as that of an excommunicated ruler

IV

THE ASCENT OF THE MOUNTAIN BEGUN

When an impression of delight or dole
Works on some faculty of ours, and thus
Wholly that faculty absorbs the soul,
It seems of other force oblivious;
And this is counter to that erring thought
Which would enkindle soul on soul in us.
Therefore, when hearing or when seeing aught
That draws the soul's attention potently,
Time passes by, and one perceives it not;
For that which notes it is one faculty,
Another that which holds the soul intent:
This is preoccupied, and that is free.
Hereof I made a true experiment
Listening in wonder to that spirit fair;
For now the Sun had fully made ascent
Fifty degrees, and I was not aware,
When came we where those spirits to us cried
With one accord: "Look, your desire is there!"—
The hedger oft an opening more wide
Blocks with a forkful of his brambles, when
Toward the vintage grapes are purple-dyed,
Than was the passage where ascended then
My Leader and I after, we alone,
While all that flock of souls were lost to ken.
You mount San Leo, drop to Noli down,
And of Bismantova you scale the height
With only feet; but here must wings be grown,—
I mean swift pinions that are fledged for flight
With great desire, behind that Leader, who
Was giving me hope and holding out a light.
Hemmed in on either hand we mounted through
The cloven rock; the ground whereon we trode
Made work enough for feet and hands to do.

*The Timæus of
Plato expounds
the theory of a
mortal and an
immortal soul
in man*

*So that it is now
about nine
o'clock*

*So he does in
Italy today*

When at the verge of the high bank we stood
 Aloft upon the open mountainside,
 I asked: "Which way pursue we, Master good?"—
 "Be wary of thy foothold," he replied;
 "Win with me up the mountain till we find
 One who may prove to be a skillful guide."—
 So soared the peak, it left the sight behind,
 And steeper far the slope than line away
 From middle quadrant unto center inclined.
 Weary was I when I began to pray:
 "Dear Father, O turn hitherward and see
 How I am left alone unless thou stay!"—
 "My son, draw up as far as here," said He,
 Pointing me to a ledge just overhead
 Circling on that side all the acclivity.
 So sharply spurred me on the words he said,
 That I crept after him with might and main
 Until the terrace was beneath my tread.
 There to sit down awhile we both were fain,
 Facing the East whence we had made ascent;
 For, looking back, a man takes heart again.
 Mine eyes at first to the low shores were bent,
 Thereafter lifted to the Sun, whose glow
 Struck us from leftward, to my wonderment.
 The Poet well perceived me gazing so
 Upon the Car of Light with wonder, where
 It entered between us and Aquilo.
 Whence he: "If Castor and if Pollux were
 Companions with that mirror which sheds back
 The light divine to either hemisphere,
 Thou wouldst behold him blaze in Zodiac,
 Unto the Bears revolving still more nigh,
 Unless the sun should quit his ancient track.
 If thou wouldst understand the reason why,
 With centered thought imagine Zion-hill
 On earth set over against this mountain high,

More than 45°

*Looking east-
ward in the
southern
hemisphere*

So that they both have one horizon still
 And hemispheres diverse; then wilt thou see,
 If to take heed thine intellect have skill,
 How the highway that Phaëton, ah me!
 Knew not to course, must pass upon that side
 This mountain, and this side of Zion be."—
 "Truly, my Master, never yet," I cried,
 "Saw I so clearly as I now discern,
 Since of the mark my wit seemed ever wide,
 That the mid-circle of the heaven supern,
 Equator in a certain science known,
 And which doth still 'twixt sun and winter turn,
 Is distant, for the reason thou hast shown,
 Northward from here as far as once the Jews
 Beheld it looking tow'rd the torrid zone.
 But if it please thee well, I fain would choose
 To know how far we clamber; for so high
 Rises the Hill, that sight in vain pursues."—
 "This mountain slope is such," he made reply,
 "That low beginnings ever painful seem;
 The toil decreases climbing tow'rd the sky.
 But when it comes about that thou shalt deem
 Climbing as easy as to ship and crew
 Seems gliding with the current down the stream,
 Then is the end of this hard road in view;
 There may thy weary limbs expect repose;
 More I reply not, knowing this for true."—
 No sooner had he said such words as those,
 Than sounded out a voice near by: "Perchance
 He'll have to sit before so far he goes!"—
 Both of us, turning at this utterance,
 Saw at the left a stone of massive size
 Which neither had perceived at the first glance.
 Thither we drew apace, till met our eyes
 Persons behind the rock, with shadow blent,
 Lying along as one in idlesse lies.

*Jerusalem is
 conceived as at
 the antipodes of
 Purgatory. The
 course of the sun
 must therefore be
 north of Purga-
 tory and south
 of Jerusalem.
 See the begin-
 ning of Canto ii*

And one of them, who seemed to me forspent,
 Was sitting, and was clasping both his knees,
 Holding his face deep down between them bent.

"Look, Master mine," said I, "if one of these
 Seems not more overcome with lassitude
 Than if his sister had been slothful Ease."—

At this he bent to us, and understood,
 Moving his visage up along his thigh,
 And said: "Now up, for thou hast hardihood!"—

Then showed he features that I knew him by,
 And my still panting breath impeded not
 My going to him; and as soon as I

Had reached him, he uplifted but a jot
 His brow, and murmured: "Seest thou how the Sun
 O'er thy left shoulder drives his chariot?"—

His lazy mien and phrase compactly spun
 Relaxed my lips to show a little glee;
 "Belacqua," I began, "from this time on

I grieve no more for thee; but answer me,
 Why sitst thou here? Awaitest thou a Guide?
 Or has thy wonted mood recaptured thee?"—

"Brother, what use in climbing?" he replied;
 "The Bird of God, at threshold of the gate,
 Would not admit me to be purified.

First Heaven must needs as often circulate
 Round me outside, as it in life had done,
 Since I delayed repentance till too late;

If earlier aid me not some orison
 Breathed forth from soul with living grace at core;
 What boot is other prayer, unheard up yon?"—

Already went the Poet up before,
 Saying: "Come on now: look, the Sun is bright
 On the meridian, and at the shore

Morocco lies beneath the foot of Night."—

*The soul of
 Belacqua (Fair-
 water), an old
 friend of
 Dante's, who,
 though indolent
 of temperament,
 has the charac-
 teristic Floren-
 tine shrewdness
 of wit*

*It is noon in
 Purgatory;
 therefore the
 other hemi-
 sphere, from the
 Ganges to
 Morocco, is in
 darkness,—the
 night just begin-
 ning in Morocco*

V

TRAGIC DEATHS OF THREE NOBLE SOULS

Now from those shades departing, I betook
 Myself my Leader's footmarks to pursue,
 When one behind me, pointing, shouted: "Look,
 The sunbeam seems not to be shining through
 Leftward from him below; and more by token
 He seems to bear him as the living do!"—
 I turned about to look when this was spoken,
 And saw them gaze at me for marvel—yea
 At me, and at the sunbeam that was broken.
 "Why is thy mind diverted from the way
 To make thee loiter?" said my Master kind;
 "What carest thou up here how whisper they?
 Come after me and let them speak their mind;
 Stand like a tower unwavering and stout
 Against whatever buffets of the wind.
 For he who thinks about it and about
 Falls short, forever thwarted of his aim,
 Since one thought by the next is canceled out."
 I said, "I come!"—how answer else for shame?
 And said it with that flush which may restore us
 To pardon, if we worthily lay claim.
 Behold now people who, short way before us
 Across the Mountain passing, as they go
 Sing *Miserere* verse about in chorus.
 Seeing my body interrupt the flow
 Of sunlight, and enshadowing the plain,
 They changed the singing to a long hoarse *Oh!*
 And in the form of messengers came twain
 Running toward us from that multitude,
 Desiring knowledge of our state to gain.
 "Ye can go back," replied my Master good,
 "To those who sent you forth, and certify
 That this man's body is true flesh and blood.

*A lower slope of
 the mountain.
 Early afternoon
 of the first day*

*Implying, per-
 haps, that these
 souls had neg-
 lected action
 through "some
 craven scruple of
 thinking too pre-
 cisely on the
 event"*

And if to see his shadow made them shy
 As I suppose, let this reply suffice:
 Him let them honor, profiting thereby."—
 So swift-enkindled vapors to mine eyes
 Never the sunset clouds of August clove
 Nor flasht at fall of night across the skies,
 But these in briefer time returned above;
 And, there arrived, with the others tow'rd us wheeled
 Like squadron without rein that forward drove.
 "Many are these who crowd on us afield,"
 The Poet said, "to make thee one request;
 Yet go right on and, going, hearing yield."—
 "O pilgrim soul who goest to be blest
 With those limbs fashioned in thy mother's mold,
 Stay but a moment!"—cried they as they pressed.
 "Look if thou sawest one of us of old,
 That thou to earth mayst tidings of him bear:
 Pray why dost thou go on? pray why not hold?
 We all were slain by violence whilere,
 And sinners till the final hour of grace;
 Then light from Heaven made us so well aware
 That, penitent and pardoning, apace
 We quitted life at peace with the Most High,
 Who heartens us with yearning for his face."—
 "Although I scan your lineaments," said I,
 "Not one do I recall; but pray ye speak,
 If aught to please you in my power there lie,
 And I will do it, happy spirits meek,
 By hope of peace which, following up the Hill
 Behind such Guide, from world to world I seek."—
 And one began: "We all are trusting still
 In thy good service, nor need oath attest,
 If only weakness do not cancel will;
 Whence I, who speak alone before the rest,—
 If thou shalt look upon that land one day,
 Between Romagna and that of Charles,—request

*Jacopo del Cas-
 sero, a distin-
 guished noble-
 man of Fano,
 waylaid near
 Padua by assas-
 sins in the pay
 of Marquis
 Azzo, lord of
 Ferrara*

That thou of courtesy for me wilt pray
 In Fano, so that there be orisons
 To help me purge my heavy sins away.
 Thence came I; but the gashes wherethrough once
 Issued the blood wherein I had my seat,
 Were dealt to me among Antenor's sons,
 There where I fancied safest my retreat:
 The Este had it done, who held me then
 In anger more by far than justly meet.
 But had I fled toward La Mira, when
 At Oriaco by pursuers found,
 Still were I yonder among breathing men.
 I ran to the marsh; the mud and reeds around
 So hampered me I fell, and there saw I
 My blood become a pool upon the ground."—
 "Ah, by that yearning," did another sigh,
 "Whereby to the High Mountain drawest thou,
 Do thou aid mine with pious sympathy.
 I was of Montefeltro, merely now
 Buonconte; heeds me none, not even Joan,
 Whence among these I go with downcast brow."—
 And I: "From Campaldino lost alone
 By chance wast thou, or violence malign,
 So that thy burial place was never known?"—
 "Oh," said he, "runs athwart the Casentine
 A stream called Archiano, rising o'er
 The Hermitage, aloft in Apennine.
 There where it answers to that name no more
 Came I with throat empierced, as I fled
 On foot along the plain, marked with my gore.
 There eyesight failed me, and the prayer I said
 Paused on the name of Mary; there I fell,
 And there my flesh remained untenanted.
 The truth I speak among the living tell:
 God's Angel took me: 'Why wilt thou be stealing
 Mine own, thou son of Heaven?' cried he of Hell;

Buonconte da Montefeltro, son of the renowned captain who speaks in Inf. xxvii. Dante himself fought in this battle of Campaldino (1289). The contrast between the story of the son and that of the father is marked with artistic intention.

'With his immortal art thou skyward wheeling;
 That part I forfeit for one little tear;
 But with the other use I other dealing.'—
 Thou knowest how gathers in the atmosphere
 That vaporous moisture, soon to water turning
 By the chill pressure of the upper sphere.
 That Evil Will, for evil only yearning,
 Endowed with native power intelligent,
 Joined and moved cloud and wind with fell discerning.
 Thereafter, when the day was fully spent,
 From Pratomagno to the Great Yoke fills
 With fog the valley and veils the firmament
 And into water the teeming air distills;
 Down through the gullies comes the fallen rain,—
 All thirsty earth could drink not,—and the rills
 Into great torrents gathering amain,
 Headlong toward the royal river bore
 With such a rush that weir and dike were vain.
 Wild Archiano found my body froze
 Hard by his outlet, sweeping it inert
 Into the Arno, and from my bosom tore
 The cross I made me, conquered by the hurt;
 Whelmed me along by many a bank and shoal,
 Then with his shingle covered me and girt."—
 "Ah, when thou turnest to an earthly goal,
 And shalt have rested from the weary way,"—
 The second ceasing, followed a third soul,—
 "Remember me, who am Pia, when thou pray;
 Siena made me, by Maremma undone:
 He knows who ringed me, ringless till that day,
 Espousing me with gem and benison."—

*Pia, of the great
 house of the
 Tolomei, flung
 by a faithless
 husband from
 his castle-crag
 in the wilds of
 the Tuscan
 Maremma*

VI

DANTE THE "STORMY VOICE" OF ITALY

When breaks the game of hazard, he who lost
 Remains behind in sorrow, and essays
 The throws again, thus learning to his cost;
 With the winner all the others go their ways:
 One in advance, one plucks him from the rear,
 And for reminder one beside him stays.
 He hastens,—all soliciting his ear,—
 His hand goes out to some, who leave him free,—
 And from the pressure of the crowd gets clear.
 So I, amid that thronging company,
 Was turning to them here and there my face,
 And making promise, extricated me.
 The Aretine who in the grim embrace
 Of Ghin di Tacco perisht, with them stood,
 And the other who was drowned while giving chase.
 There prayed, with hands in suppliant attitude,
 Frederick Novello, and that Pisan son
 Who proved the good Marzucco's fortitude.
 I saw Count Orso, and the soul of one
 Bereft of life by spite, as he averred,
 And envy, not for any trespass done,—
 Pier de la Brosse, I mean: and by this word
 Be warned the Dame of Brabant to take heed
 Lest she for this consort with baser herd.
 As soon as I was from these shadows freed,
 Whose one prayer was that other prayer benign
 Them on the way to holiness might speed,
 Thus I began: "It seems, O light of mine,
 In one text thou expressly questionest
 That orison may bend decree divine;
 And yet these people only this request:
 Can it be possible their hope is vain?
 Or is to me thy word not manifest?"—

*First day, mid-
 afternoon. Up
 the lower flank
 of the mountain*

Æneid vi, 376

And he responded: "What I wrote is plain,
 And not fallacious is the hope of these
 If one consider it with reason sane,
 For Top of Judgment stoops not when the pleas
 Of burning love do in a moment what
 These do who here await the slow decrees.
 And in the instance where I tied that knot,
 Prayer did not counterbalance the defect,
 Since, from God disunited, prayer was not.
 Howbeit, waive decision in respect
 To doubt so deep, till she interpret this,
 Who shall be light 'twixt truth and intellect.
 Be assured that here I speak of Beatrice:
 Her shalt thou see above, upon the crown
 Of this same Mountain, smiling and in bliss."—
 And I: "Lord, let us hasten to be gone,
 For I am not as hitherto forspent,
 And look, the hill now casts a shadow down."—
 "As much as possible of the ascent,
 Will we perform today," responded he,
 "But other than thou thinkest is the event.
 Ere thou canst climb up yonder, thou wilt see
 Return that light so hidden that its ray
 Is interrupted now no more by thee.
 But see! there is a spirit making stay
 All, all alone, and looking tow'rd this side;
 It will point out to us the speediest way."—
 We thither came. O Lombard soul, what pride
 And lofty scorn thine attitude exprest,
 And thy slow-moving eyes how dignified!
 As we came on he proffered no request,
 But let us go our way, calmly surveying
 In manner of a lion when at rest.
 Steadily drew up Virgil tow'rd him, praying
 Direction where ascent might best be made;
 But he, no word by way of answer saying,

News of our life and of our country prayed.
 And when thereto the gentle Guide began,—
 "Mantua—" upleaped that all-secluded shade
 From where before he stood: "O Mantuan,
 I am Sordello of thy city!"—said he,
 And to embrace of each the other ran.—
 Hostel of woe, ah, servile Italy,
 Vessel unpiloted in a great storm,
 No Lady of provinces, but harlotry!
 Eager that noble spirit was and warm
 To welcome there his own compatriot,
 So did the sweet name of his city charm!
 While now in civil tumult are distraught
 Thy living citizens, — at daggers drawn
 Those whom one wall incloses, and one moat.
 Make search around thy seaboard, wretched one,
 And after in thy bosom look again,
 If anywhere within be unison!
 What boots Justinian adjust the rein
 If ever empty be the saddle? Without
 Such bridle not so black would be the stain.
 Ah, gentry, ye that ought to be devout
 And let but Cæsar in the saddle sit,
 Nor leave unheeded what God pointed out,
 Look well to this wild beast, consider it,
 Ungoaded by the spur how fell it grows
 Since ye laid hand upon the bridle-bit!
 O German Albert, who to such as those
 Yieldest this wild unruly animal,
 And oughtest to bestride her saddlebows,
 May from the stars upon thy issue fall
 Just judgment, and be it strange and manifest
 Such that it may thy follower appall!
 Thy father suffered, and thou sufferest,
 Held back up yonder by the greed of you,
 The garden of the Empire go to waste.

*Political chaos
of that age*

*Of what avail
the Law without
a power to en-
force?*

*The claim of the
clergy to tem-
poral power*

*Albert, son of
the Emperor
Rudolph, absen-
tee King of the
Romans*

Warring families in Guelf and Ghibelline feuds

The counts of Santaflora of the great Aldobrandesco family, gradually suppressed by Siena (cf. Canto xi)

Come look at Capulet and Montague,
 Monaldi and Filippeschi, careless prince,
 These dreading that which those already rue.

Come, cruel man, and see thy nobles wince
 Under oppression, cure their hurts, — nay come
 See Santaflora how secure long since!

Come hear the outcries of thy weeping Rome
 By day and night, a widow and alone:
 “My Cæsar, why forsakest thou thy home?”

Come, see thy people, how their love is grown;
 And if for us thou have no sympathy,
 Come and take shame to thee for thy renown.

And if it be allowed me, Jove most High,
 Thou who for us on earth wast crucified,
 Is elsewhere averted thy just eye?

Or is it discipline thou dost provide
 In thy deep counsel, for some useful plan
 To our perception utterly denied?

Swarm in Italian towns the tyrant clan,
 And a Marcellus comes incipient
 In every churl who plays the partisan.

My Florence, thou indeed mayst be content
 With this aside, — thy withers are unwrung,
 Thanks to thy people all so provident.

The bow of justice is but slowly strung
 By many, who let no random arrow fly:
 Thy people have justice pat upon the tongue.

Many would put the public burden by,
 But answers eagerly thy populace
 Unbidden: “Shoulder to the wheel!” they cry.

Good reason hast thou to take heart of grace:
 If sooth I say the facts do not conceal,
 Thou wealthy and thou wise and thou at peace!

The Athenian and the Spartan commonweal,
 Long famed for art and law, gave feeble proof
 Of civil life to what thy deeds reveal,

Who with such foresight weave in that behoof,
That reach not to the middle of November
The filmy threadlets of October's woof.
How often hast thou changed (canst thou remember?)
Law, coinage, offices, time out of mind,
And usage, renovating every member.
And were thy memory not so short or blind,
Thou wouldst see thyself in that sick woman, fain
A little rest upon her couch to find,
Who would by tossing ward away her pain.

VII

THE NEGLIGENT PRINCES

*Late afternoon
of the first day.
Same place on
the mountain-
side*

After the courtly and glad greetings now
 Again a third time and a fourth began,
 Sordello drew back saying: "Who art thou?"—
 "Ere to this Mount turned any soul of man
 Worthy to rise with God to be enskied,
 My bones were buried by Octavian.
 Virgil am I; and for no crime beside
 Not having faith, went I from Heaven astray."—
 So forthwith made reply to him my Guide.
 Like one encountering upon his way
 Some sudden wonder which he stands before,
 Doubting, believing, saying *yea* and *nay*,
 Sordello stood; then bowed his forehead lower,
 Turning to greet my Leader with embrace
 More humble, where lays hold the inferior.
 "O glory," exclaimed he, "of the Latin race,
 Through whom our language showed its worth so
 well,
 O praise eternal of my native place,
 What merit shows thee or what miracle?
 If I be worthy held thy news to know,
 Say from what cloister comst thou, if from Hell?"—
 "Through all the circles of the world of woe
 Am I come hither," — so he made reply,
 "Moved by a power of Heaven whereby I go.
 Omitting, not committing, forfeit I
 Sight of the Dayspring where thy longings rise,
 And which was known by me too tardily.
 There is a place below not otherwise
 Tormented save with gloom, where the laments
 Are uttered not in wailing but in sighs;
 There I abide with little innocents
 Bitten by fangs of Death and all undone
 Ere yet exempt from man's maleficence;

*Cf. the eulogy
upon Virgil,
Inf. i*

There I abide with those who put on none
Of the three holy virtues, yet who knew
The others, following guiltless every one.
But if thou know and can, afford some clew
To us, whereby we may arrive apace
Where Purgatory has beginning true."—
He answered: "We are bound to no fixed place;
I lawfully may wander up and round,
And join you as guide for my allotted space.
But look! the day declining to the bound,
And we are powerless to ascend by night;
Then let us think of pleasant resting-ground.
Souls dwell secluded yonder to the right:
Unto them will I lead if thou consent,
Nor will acquaintance be without delight."—
"How so?" was askt, "if any made ascent
By night, would he be then inhibited
By another, or would want of power prevent?"—
"Look!" and the good Sordello's finger sped
Along the ground, — "the sun being parted hence
Thou couldst not even cross this line," — he said;
"Not that there else would be impediments
To going up save shades nocturnal, — they
Would trammel up the will with impotence.
One might indeed in darkness downward stray,
And make the tour of the whole mountain-ring,
While the horizon prisons up the day."—
Then said my Master, as if wondering:
"Now lead us on whither, by thy report,
We may have some delight while tarrying."—
Thence on the Mountain was the distance short
When of a hollow I became aware,—
Valleys down here are hollowed in such sort.
"Yonder," proposed that shade, "let us repair
Where inward-curving slopes a dell surround,
And dawning of new day await we there."—

Now level and now steep, a pathway wound
 That led us to a margin where the height
 Half falls away before that hollow ground.
 Gold, silver fine, scarlet and pearly white,
 Clear Indian wood of azure loveliness,
 Or fresh-flaked emerald would be less bright
 Than were the grass and flowers in that recess:
 In color each of these would be outdone
 As by the greater is outdone the less.
 Nor yet was Nature a mere painter yon,
 But did from thousand odors sweet distill
 A subtly blended fragrance known to none.
Salve Regina, with such chanting thrill
 The souls on bloom and greensward there at rest,
 Concealed before by hollow of the hill.
 "Before the faint sun settle to his nest,"
 The Mantuan said who made us thither swerve,
 "Do not my guidance among these request.
 From vantage of this bank ye will observe
 The features and the acts of all and some,
 Better than down among them in the curve.
 He highest placed, to whom seems burdensome
 That he neglected what he ought, for song
 Upon the lips of others finds him dumb,
 Was Rudolph, Emperor, who feels the prong
 In unhealed wounds, fatal to Italy,
 While healing through another tarries long.
 The next, who seems his comforter to be,
 Governed the country whence the waters spring
 Moldau bears Elbe, Elbe to the sea,—
 His name was Ottocar, far better king
 As babe, than bearded Wenceslaus, his child,
 In luxury and idlesse battenning.
 That small-nosed one, with him of aspect mild
 So close in counsel, as seems manifest,
 Died fleeing and left the fleur-de-lis defiled:

*Philip III of
 France and
 Henry I of
 Navarre; the
 "plague of
 France" is
 Philip the Fair;
 the stalwart
 King is Peter
 of Aragon, hus-
 band of the
 Constance of
 Canto iii*

Look there, how he is beating at his breast!
 And yonder at his sighing partner glance
 Who on his palm has laid his cheek at rest.
 Father and father-in-law of the plague of France
 Are these, — they know his vicious life and lewd,
 And hence the grief that pierces like a lance.
 He who so stalwart seems, whose song in mood
 Accords with that of him of virile nose,
 Wore girt the cord of every manly good;
 And if the youth who yonder doth repose
 Behind him had long governed in his stead,
 Worth would have passed from vase to vase in
 those;
 This of the other heirs cannot be said:
 While James and Frederick the kingdoms sway,
 None has the better share inherited.
 Not often rises up through branch and spray
 Prowess of man; it is the Will Divine
 In order that from Him the gift we pray.
 My words apply as well to the aquiline
 As to his fellow-singer, Peter: this
 Do now Apulia and Provence repine.
 Matcht with the seed the scion goes amiss,
 By how much Constance still her spouse may
 praise
 More than can Margaret and Beatrice.
 Look at the monarch of the simple ways,
 Harry of England, sitting there alone:
 Better the issue that his branches raise.
 That one of them whose eyes are upward thrown
 Is Marquis William, humblest among these,
 For whom Alessandria and her war make moan
 Both Monferrato and the Canavese.”—

He of the virile nose is Charles I of Anjou, who defeated Manfred at Benevento

Dante rates Peter, husband of Constance, far above Charles of Anjou, husband of Margaret, and Beatrice,— whose children are much worse than he. These degenerate sons of Peter and Charles are mentioned again notably in Par. xix. Harry of England is Henry III, father of Edward I, one of the greatest of mediæval Kings. Marquis William is the good but unfortunate ruler of Montferrat (in Piedmont)

VIII

HAPPY INTERVIEW WITH DEPARTED SHADES

*Nightfall in the
beautiful moun-
tain-nook where
wait the princes*

Now was the hour that melts the heart anew
In voyagers with yearning for the shore
The day belovèd friends have said adieu,
And the new pilgrim feels the pang once more
Of love, on hearing from the far-off land
Bells that belike the parting day deplore,
When I began no more to understand
His words, on seeing a soul among them there
Uprisen, who craved a hearing with its hand.
It joined both palms and lifted them in air,
Fixing its eyes toward the orient,
As saying to God, — "I have no other care!" —

*"Before the close
of light," a hymn
known to all
good Catholics,
is that sung at
the last service of
the day*

Te lucis ante in notes so sweetly blent
Came from those lips devout, all my concern
Lapsed and was lost in rapturous content.
As led that soul, the others in their turn
With sweet devotion did the hymn pursue,
Holding their eyes upon the wheels supern.
To truth here, Reader, sharpen well thy view,
For verily so thin becomes the veil
That it is easy passing inward through.
I saw that gentle army in the dale
Silently gazing afterward on high
As if in expectation, meek and pale:
Then issuing and descending from the sky
Two angels with two swords whence flames were
gleaming,
But broken and deprived of points, saw I.
As green as tender leaflets freshly teeming,
Their raiment, beaten and blown by pinions green,
In airy wafture was behind them streaming.
Above us one took post with guardian mien,
The other alighted on the further marge
So that the people were contained between.

Their blond heads saw I clearly, but surcharge
 Of radiance concealed each glorious face
 Baffling my vision with a light so large.
 "From their embosoming in Mary's grace,"
 Sordello said, "to guard the vale these two
 Come, for the Serpent will arrive apace."—
 Whence I, because nowise the way I knew,
 Strove by the trusty shoulders to remain
 Close sheltered, for I felt me frozen through.
 "Now go we down," Sordello said again,
 "And with the mighty shades exchange replies:
 To bid you welcome will they all be fain."—
 Three paces peradventure might suffice
 For my descent; and one did gazing pore
 Upon me, as in hope to recognize.
 Already was the air endarkened more,
 But not so that between his eye and mine
 It failed to show what it had lockt before.
 Tow'rd me he comes and I to him incline:
 Noble Judge Nino, happy was my case
 When I beheld thee not of the malign!
 Silent between us was no word of grace;
 Whereon he askt: "How long since camest thou
 Through the far waters to the Mountain's base?"
 "Oh!" said I, "out of dismal caves below
 This morning come, in the first life am I,
 But hope to gain the other, going so."—
 As soon as ever heard they my reply,
 Sordello and that spirit backward drew
 Like startled folk whose impulse is to fly.
 One turned to Virgil, and the other to
 A soul there seated: "Conrad, look, the Lord
 Has willed through Grace a wondrous thing to do!"—
 Then turned to me: "By thanks thou must accord
 To Him for special grace, who doth so hide
 His own first motive that it has no ford,

*Judge Nino
 Visconti, Pisan
 governor of the
 Province of Gal-
 lura, Sardinia*

*Sordello has
 been preoccu-
 pied with Virgil,
 and, the sun be-
 ing behind the
 Mountain,
 Dante's shadow
 was not visible*

When thou shalt be beyond the billows wide,
 Say to my Joan that she for me implore
 Where answer to the pure is not denied.

I think her mother cares for me no more,
 Since she has laid aside her wimples white
 Which she, poor thing, shall yet be craving for.

By her example may be seen aright
 How brief the fire of love in woman's breast
 Unless rekindled oft by touch or sight.

Less fair an emblem for her burial chest
 The Viper leading Milan to the field,
 Than would have been the Cock, Gallura's crest!"—

While he was speaking thus, his face revealed
 That upright zeal wherewith the heart may be
 Aflame, and in due measure stamp and sealed.

Ranging the heavens my eager eyes could see
 Only the place where most the stars are slow,
 As in a wheel nearest the axletree.

"Son," said my Guide, "at what art gazing so?"

"At those three starry torches," I replied,
 "Wherewith the hither Pole is all aglow."—

"Low are the splendid stars on yonder side,
 Those four thou sawst at early dawn today,
 And in their places these are now enskied."—

Sordello seized him as he thus did say,
 Exclaiming: "See our enemy advance!"
 With finger guiding him to look that way.

At that part where the little valley slants
 Devoid of barrier, crept a Snake along,—
 Such offered Eve the bitter food, perchance.

The evil streak the grass and flowers among,
 With head reversed like beast that licks its fell,
 Came undulating on with dartling tongue.

I did not see and cannot therefore tell
 How the celestial hawks their stations left,
 But saw the motion of each sentinel.

*His widow had
 married one of
 the Visconti of
 Milan, whose
 cognizance was
 the Viper*

*Symbolizing the
 Christian vir-
 tues, as the four
 mentioned in
 Canto i sym-
 bolize the Pagan
 virtues of every-
 day life*

*This incursion
 of the Serpent
 into the abode of
 the dead is
 purely allegori-
 cal*

Feeling the air by their green pinions cleft,
The Serpent fled; both wheeling up as one
The angels lighted, having barred the theft.
The shade, that close beside the Judge had drawn
When he exclaimed, had not removed its eyes
Cleaving to me till that assault was done.
“So in the taper lighting to the skies
The wax of thy free will may not abate
Until thou reach the flowery Paradise,”
Began he, “canst thou tidings true relate
Of Valdimagra, or of region nigh,
Tell it to me, for there I once was great.
Conrad the Malaspina called was I;
The elder not, although from him descended;
My love of kindred here I purify.”—
“Oh,” cried I, “through your land I never wended,
But where in Europe dwells one so forlorn
As never to have heard their fame commended?
Renown and honor that your house adorn
Proclaim the land, proclaim her every lord,
So that he knows who never reacht that bourn.
And by my pilgrim hope I give my word
Your honored kindred do not strip away
The virtue of the purse and of the sword.
Chartered by custom and by nature, they
Though the bad leader warp the world aside,
Alone go straight, and scorn the evil way.”—
And he: “Now look,—seven times shall not abide
The sun, returning back within the bed
The Ram’s four feet now cover and bestride,
Ere this opinion, courteously said,
With better nails than hearsay hammered home,
Shall pierce the very middle of thy head,
Unless arrested be the course of doom.”—

*Dante was the
honored guest
of the Mala-
spina in the
Lunigiana in
1306*

IX

THE SYMBOLIC GATE

Now did the mistress of Tithonus hoar
 Show at the eastern window, clad in white,
 Forth from the arms of her dear paramour;
 Her brow was glittering with jewels bright
 Set in the figure of that monster cold
 Which strikes at people with his tail; and Night
 Had two already of the paces told
 Wherewith she rises where our steps were stayed,
 And the third hour began her wings to fold,
 When I, on whom something of Adam weighed,
 Conquered by slumber, sank upon the lawn
 Where all we five the nightly vigil made.
 Upon the hour when, very near to dawn,
 Begins the twittering swallow to repine,
 Perchance in memory of her woes foregone,
 When anxious thoughts less narrowly confine,
 And when the pilgrim soul, from flesh more free,
 Is in her visions very near divine,
 Then poised aloft did I appear to see
 An eagle, with gold plumage, in my dream,
 With open wings, intent to swoop at me;
 And I was in that place, or so did seem,
 Where Ganymede was torn from friends away,
 Up to the synod of the gods supreme.
 "Perchance this bird strikes here," I seemed to say,
 "Only by habit, and from otherwhere
 Scorns with his claws to carry up the prey."—
 Methought then, having wheeled a little there,
 He, terrible as thunderbolt, descended
 And snatcht me upward to the fiery sphere.
 There he and I seemed with the burning blended,
 And so the imagined fire seemed scorching me
 That of necessity my sleep was ended.

*The lunar
 Aurora appears
 around the con-
 stellation of the
 Scorpion*

*The other four,
 having cast off
 the inheritance
 from Adam, ap-
 parently do not
 sleep. Dreams
 just before dawn
 are deemed pro-
 phetic or in some
 way true*

*The reference to
 the woes of the
 swallow recalls
 the tragic story
 of Procne (the
 nightingale) and
 Philomela (the
 swallow). Cf.
 Canto xvii,
 19-21*

Even as Achilles shuddered once, when he
 Found himself gazing round with wakened eyes,
 Not knowing in what quarter he might be,
 What time his mother him, her sleeping prize,
 From Chiron in her arms to Scyros bore,
 Whence later the Greeks took him,—in such wise
 I shuddered when fled sleep away before
 The face of me; and pallid did I stand,
 Even as a man with terror stricken froze.
 My Comforter alone was near at hand;
 The sun above two hours had made ascent,
 And I was facing now toward the strand.
 "Fear nothing," was my Lord's admonishment,
 "Be reassured, for we are in good state;
 Relax not, but be every sinew bent.
 Now art thou come to Purgatory-gate:
 Lo there the cliff that closes round it, lo
 The entrance where it seems to penetrate.
 At dawn of day a little while ago,
 As slept thy soul within thee on the bed
 Of flowers that deck the meadow down below,
 A Lady came, and 'I am Lucy,' said;
 'Let me take up this sleeper; it is meet
 That so he be upon his journey sped.'
 With the other noble forms in that retreat
 Sordello stayed; she took thee, and with day
 Came upward, and I came where fell her feet.
 She laid thee here; that open entrance-way
 With her fair eyes first having pointed out,
 Together then with sleep she went away."—
 Like one who wins assurance after doubt,
 And into confidence converts his fear
 When truth is known, so did I change about;
 And when my Leader saw me free from care,
 He started up along the cliff again
 Toward the height, and I pursued him there.

*Awakening two
 hours after sun-
 rise, Dante
 learns that his
 dream was in-
 deed symboli-
 cally true*

Reader, thou seest how I exalt my strain,
 And therefore do not hold it strange if by
 More cunning art I now the theme sustain.
 We reached a point, as we were drawing nigh,
 Whence what first seemed a wall that had incurred
 A fissure, now threw open to the eye

A door, and steps beneath, first, second, third,
 For access to it, all diverse of hue,
 And a gate-keeper who yet spoke no word.
 And as I opened more mine eye thereto,
 I saw him sitting on the upper stair,
 Such in the face I could not bear the view.
 He held a sword whereof the blade was bare,
 Which shed a sheen so dazzling to our viewing
 That oft in vain I raised my glances there.

"Stand there and tell what aim ye are pursuing;
 Where is the escort?"—he began to say,
 "Beware lest coming up be your undoing!"—
 My Master answered him: "This very day
 A Lady of Heaven, aware how to proceed,
 Bade, 'Thither go, there is the entrance-way!'"—

"And may she all your steps with blessing speed,"
 Rejoined the Gate-keeper in courteous tone,
 "Come to our stair then, as it is decreed."—

Thither we came: a great white marble stone
 Was the first stair, so polisht and so terse
 That in it was my very image shown.
 The second, tinct of deeper hue than perse,
 Was rugged rock, scorcht with corrosive stain,
 And cloven through both lengthwise and traverse.
 The third, which from above thrusts down amain,
 Seemed to me porphyry, as luminant
 As red blood spirting from a master-vein.
 Upon this last one both his feet did plant
 Th' Angel of God, who sat the threshold warding,
 Which seemed to me of stone of adamant.

The Door of Purgatory, the Warder, and the three symbolic steps. Allegorically, the steps are Confession, Contrition, Love. Anagogically they may represent, first the white purity of Christ; second, the cross of Christ breaking and making contrite the black heart; third, the redeeming blood of Christ. The Adamant: the sure foundation (Par. xxix, 111). The Angel is the priest. The Seven P's, the mortal sins. The Keys, those given to St. Peter

Up the three steps, mine own good will according,
 Drew me my Guide, and said: "Humbly request
 That he unlock, admittance thus affording."—
 Devoutly fell I at the footpalms blest;
 For mercy craved the opening to me;
 But first I smote me thrice upon the breast.
 With sword-point he inscribed the letter P
 Sevenfold upon my forehead: "Once inside,
 Take heed to wash away these wounds,"—said he.
 Ashes, or earth which has been digged and dried,
 Would match the hue of his habiliment,
 And, drawn from underneath it, I descried
 Two keys, one gold, one silver instrument;
 Now with the white, then with the yellow too,
 He plied the gate until I was content.
 "Should either key the fastening not undo,
 Within the wards inadequately plying,"
 Said he to us, "blockt is the passage through.
 More dear is one, the other one relying,
 Ere it unlock, on passing craft and wit,
 For this one brings the knot to its untying.
 Peter, who gave them, said 'twere better fit,
 When people at my feet were prostrate lain,
 To err by opening than shutting it."—
 He pusht the portal of the holy fane:
 "Enter," said he, "this knowledge with you bring-
 ing,—
 Whoso looks backward goes outside again."—
 And when upon their sockets were set swinging
 The pivots of that consecrated door,
 Hinges of metal stout, sonorous ringing,
 Not so discordant seemed, nor did so roar
 Tarpeia, when away from her was rended
 The good Metellus, whence grew lean her store.
 I turned away, and the first note attended:
Te Deum laudamus on mine ear was stealing
 In voices with sweet music interblended.

*The silver sym-
 bolizes the
 knowledge of
 human nature
 which enables
 the priest to
 judge of the
 genuine nature
 of the penitence;
 the golden, the
 power of abso-
 lution*

*According to the
 poet Lucan, the
 Tarpeian rock
 bellowed when
 Cæsar put aside
 the Tribune and
 violated the
 treasury. The
 reason why the
 door of Purga-
 tory creaks is
 mentioned at the
 beginning of the
 next canto*

Then listened I with such a raptured feeling
 As often overcomes the soul down here,
 When sing the people to the organ pealing,
 And now the words are muffled, now ring clear.

Note to first line page 182

The sensitive reader will not fail to feel the singular loftiness of the style. The scenery wherein the falling asleep and the awakening of the Poet are framed; the imagery of the lunar aurora in the great constellation of the Scorpion; the dim imaginations of his dream and the contrast between its seeming violence and the placid action which it shadows; then the effect of Virgil's narrative upon Dante's mind and mood,—all these circumstances form a symmetrical avenue of approach, flanked by the converging lines of the dream and its answering reality. Hitherto we have been delayed outside the Christian Acropolis, first in the plain by the seaside, then upon the lower slopes of the Mountain; now we draw near to the mystic Propylæum. Invited by the courteous Gatekeeper, we are drawn with our good will up the three symbolic steps. The first of these may be taken as an emblem of the white purity of Christ wherein we behold, as in an accusing mirror, the stains which we have come to purge away. The second step, dark and rough and scorched, of massive stone cracked lengthwise and across, brings the broken and contrite heart in contact with the Cross of Christ; while perhaps the third, which seemed porphyry flaming like blood from a master vein, denotes acceptance on the part of the pilgrim of the redeeming blood of Christ. The Bird of God who sits above the threshold of adamant typifies the Priest receiving confession by authority of the Church. Here should be borne in mind the Poet's explanation in his letter to Can Grande of the various ways in which his poem may be read: it has meanings literal, moral, allegorical, anagogical,—now this meaning and now that one shining out, and sometimes two or three different meanings dazzling the reader with their iridescence. Thus here the threshold of adamant is a member of an architectural structure, while allegorically it refers to the solid foundation upon which Christ built the Church, morally to the steadfastness appropriate to the confessor, and anagogically (as Torraca suggests) to the light of Grace.

The purpose of the invocation is, in the light of these considerations, clear. The reader will not have failed to note how habitually Dante descends at the close of a canto to some moral exhortation, some bitter invective, some piece of satire; and the loftier the theme of the canto the more studiously homely is the phrasing of such descent to earth. There is such a descent to the language and needs of little people (*mulierculæ*) at the close of the preceding and of the succeeding canto. Such descents are more frequent as we go up and on. But in this canto there is no descent, and the Poet challenges the reader not to wonder if he uses more art to support the exalted matter of his song.

X

THE MARVELOUS CARVED WALLS

When once within the threshold of the gate,
 Which souls disuse through evil inclination
 To make the crooked pathway appear straight,
 I felt it closed by its reverberation:
 And if I had turned back mine eyes thereto,
 What for the fault were fitting exculpation?
 A fissured rock were we ascending through,
 Which did to this side and the other sway
 As waves advancing and receding do.
 "Now must a little skill come into play,
 In keeping close, now here," my Leader said,
 "Now yonder, to the side that curves away."—
 So scantily our steps were making head
 That the moon's waning disk had time thereby
 To settle down to rest within her bed,
 Before we issued from that needle's eye.
 But when we reached a free and open land
 Above, where gathers back the mountain, I
 Being weary, both uncertain on which hand
 The way led, stopped we, not to go amiss
 By roads more lonely than through desert sand.
 From where the void borders the precipice
 To base of the high cliff ascending sheer,
 The human form thrice told would measure this;
 And, as I winged my glances far and near,
 Now to the leftward, now toward the right,
 Still did this cornice such to me appear.
 Our feet had not yet moved upon the height,
 When that sheer cliff around us, there become
 Too steep for climbing, proved of marble white
 And decked with carvings past the masterdom
 Not only of cunning Polycletus,—nay,
 Nature herself had there been overcome.

*Second day:
 middle of the
 forenoon. On
 the first of the
 seven terraces,
 that where the
 Sin of Pride is
 expiated*

*The hinges
 creak, therefore,
 because "strait is
 the gate, and few
 there be that find
 it"; and the sym-
 bolism is sus-
 tained by the
 loneliness of the
 way upon which
 they enter. In
 the narrow pass
 where the walls
 undulate, the
 poets are careful
 to go straight
 ahead. "The
 evil love of souls
 which makes the
 crooked way
 seem straight,"
 implies famil-
 iarity with the
 poet's belief, to
 be fully devel-
 oped later, that
 all actions, good
 or bad, are
 prompted by
 love of the good*

This first subject, as described in the first chapter of the gospel of Luke, has of course been since the time of Dante a favorite one with painters. Almost every one of the great masters has made a lovely picture of the Annunciation

The Angel who proclaimed on earth the sway
 Of peace long ages sighed to constitute,
 Which swept the ancient ban of Heaven away,
 Before us stood with truth so absolute
 Carved in the acting of the gracious theme,
 That it appeared to be no image mute.
 You'd swear that he cried "Hail!" for how misdeem
 When there was imaged forth that Lady dear
 Who turned the key to open Love supreme?
 "Behold the handmaid of the Lord is here!"—
 Such was the language by her mien attested,
 Clearly as figure stamp't in wax is clear.
 "Attend not to one part alone,"—requested
 The kindly Master who was holding me
 On that side where the human heart is nested;
 Whereat, my glance removing, did I see
 Next beyond Mary, and toward the Guide
 Who urged me on, another history
 Set in the rock; whence, turning to that side,
 I passed by Virgil and drew nigh alone,
 So that it might the better be descried.
 There in the living marble carved, were shown
 The cart and kine the holy ark that drew,
 Whereby we fear an office not our own.
 People were grouped about the foreground, who,
 In seven choirs, made my two senses say,
 One, "They sing not," the other, "Yes, they do."
 And likewise, where the marble did portray
 The smoke of incense, eyes and nostrils bore
 Discordant witness both of yea and nay.
 The lowly Psalmist, high-girt, on before
 The sacred vessel, bounded in the dance,
 And, doing so, was less than king and more.
 Michal was figured, looking on askance
 From window of great palace opposite,
 Perturbed and scornful in her countenance.

2 Samuel vi,
4-7

2 Samuel vi,
12-16

From there the movement of my feet was slight
 Till I could scan another tale anigh,
 Which, beyond Michal, gleamed upon me white.
 Herein was historied the glory high
 Of the princely Roman who, beneficent,
 Moved Gregory to his great victory:
 Trajan, the emperor, hereby is meant;
 And a poor widow to his bridle clung
 In attitude of grief and of lament.
 He seemed to ride with many a knight, among
 A trampling throng; eagles of golden hue
 Above him streaming to the wind seemed flung.
 "Avenge me, Sire!"—amid that retinue
 Appeared that wretched mother to implore,
 "For my slain son my heart is stricken through."
 "Be patient," answered her the Emperor,
 "Till my return."—And she, with urgent moan
 Replied: "How, Sire, if thou return no more?"—
 Then he: "Whoso shall sit upon my throne
 Will do it."—And she: "What boot shall be to thee
 Another's bounty, if thou stint thine own?"—
 "Now be thou comforted," consented he,
 "For ere I go my duty must I do,
 So Justice wills, pity restraining me."—
 That Being who can look on nothing new
 Produced that visible speech engraven yon,
 Unknown here, therefore novel to our view.
 While I delighted me to look upon
 These portraits of humility so fair
 And dear, considering Who this had done,
 "Lo, many people, but with footsteps rare,"
 Murmured the Poet, "on this side of us;
 These will direct us to the lofty stair."—
 Mine eyes, that were intent on gazing thus,
 Turned round toward him, loath to be delayed,
 To see new objects still solicitous.

*It was believed
 that Trajan was
 removed from
 Hell and re-
 deemed in
 answer to the
 prayers of
 Gregory the
 Great. Cf. the
 great place given
 to the just
 Emperor in
 Paradiso xx*

*Dante attributes
to the reader
that Sin of Pride
which he ac-
knowledges to
have been his
own (as will
appear later)*

I would not have thee, Reader, shrink dismayed
From thy good purpose, though thou come to know
How God ordains it that the debt be paid.
Take heed not to the fashion of the woe;
Think on what follows; at the worst take thought
Beyond the Judgment Day it cannot go.
“Master,” began I, “what I see seems not
Persons approaching us with motion slight,
But sight is so at fault, I know not what.”—
And he replied to me: “So dire a plight
Doubles them down with punishment condign,
That I could not at first believe my sight.
But closely look till vision disentwine
What yonder comes beneath those boulders bent:
Already canst thou see how all repine.”—
O ye proud Christians, wretched and forspent,
Infirm in vision of your inward eyes,
Who in backsliding steps are confident,
Perceive ye not how we from worms arise
To form the fair angelic butterfly
Which unto judgment undefended flies?
Why is the spirit in you puffed on high,
Since ye are ungrown insects at your best,
Defective grubs that undeveloped die!
As ceiling or roof timbers often rest
On corbels, carved to indicate the strain
In figure quaint, contorting knee to breast,—
Whence out of the unreal, real pain
Is bred in him who looks,—beneath such stress
Did I see these, on giving heed again.
True is it, they were bowed down more and less
As more or less upon their backs they bore,
And he whose look seemed most to acquiesce,
Weeping, did seem to say: “I can no more!”—

XI

THE PROUD MADE HUMBLE

"Our Father, Thou who dwellest high in Heaven,
 Not circumscribed, save by the Love immense
 That to Thy first creation Thou hast given,
 Praised be Thy name and Thy omnipotence
 By all created beings, emulous
 To render thanks to Thy sweet effluence.
 Let peace from Thine own kingdom come to us,
 For with all reach of soul that in us lies
 We cannot win it, if it come not thus.
 As Thine own holy angels sacrifice
 Their will to Thee, while they Hosannah sing,
 So let men do with penitential sighs.
 This day to us our daily manna bring,
 For in this desert rough, in utter dearth,
 We backward go when most endeavoring.
 As we forgive to every one on earth
 The wrongs we bore, so graciously do Thou
 Forgive us, and look not upon our worth.
 Put not to proof before our ancient foe
 Our power of will, so easily undone,
 But liberate from him who spurs it so.
 We make, dear Lord, this final orison
 Not for ourselves, because there is no need,
 But all for dear ones left behind us yon."—
 Beseeching for themselves and us good speed,
 Those heavy-laden shades went their slow way
 Under such loads as oft from dreams proceed,
 And with unequal anguish circled they
 Wearily that first cornice of the Hill,
 Purging the soilure of the world away.
 If good for us be spoken yonder still,
 What may be done and said for them down here
 By those who have a good root to their will?

*Morning of the
 second day*

*The prayer
 "Deliver us from
 the Evil One"
 is no longer
 needed, but is
 made for us who
 are still subject
 to fall. How
 then should we
 remember them
 when we pray!*

Surely we ought to give them aid to clear
 The stains they carried hence, that light and chaste
 They issue forth upon the starry sphere.
 "Ah, so may justice and may pity haste
 To disemburden you and speed your wing
 Whither your heart's desire is wholly graced,
 Tell us which passage to the stair may bring
 Us soonest, and if more than one there be,
 Show that where least is need of clambering:
 For in the flesh of Adam comes with me
 This person, by the burden so opprest
 That, although willing, he mounts charily."—
 The answer to these words, wherewith addrest
 Those weary souls my Leader and my Friend,
 Came back, from whom was yet not manifest;
 But it was said: "If to the right ye wend
 With us along the cliff, ye shall be shown
 A passage where the living could ascend.
 And if I were not hampered by the stone
 Taming my neck, erewhile imperious,
 So that perforce I hold my visage down,
 Then would I scan that one, not named to us
 But still alive, to see if him I knew,
 And make him of this burden piteous.
 To a great Tuscan Sire my birth is due,
 William Aldobrandesco: I know not
 Whether his name was ever known to you.
 My ancient blood, and prowesses that wrought
 My forebears, so my vanity beguiled,
 That, of our common mother losing thought,
 At all men with high arrogance I smiled,
 So that I died, as know the Sienese,
 And knows in Campagnatico each child.
 Humbert am I; nor harmed my haughtiness
 Me only, but all those my kinsmen bred
 Are dragged in consequence to deep distress.

*Once one of
 those great
 counts of Santa
 Fiora mentioned
 in Canto vi.
 They boasted of
 having a castle
 for every day in
 the year*

*Where he was
 killed*

And here I cannot choose but bow my head
 Beneath this load till satisfied be Grace,—
 Since not alive I did it, with the dead.”—
 Listening to him, I bended down my face;
 And one of them beneath the weight they brook
 (Not he who spoke) twisted himself apace
 And saw me and recognized and called, his look,
 Albeit with effort, at my figure aimed
 Which going withal their crouching posture took.
 “Art thou not Oderisi,”—I exclaimed,
 “Glory of Gubbio for that art of thine
 In Paris now ‘illuminating’ named?”—
 “Brother,” said he, “the leaves more smiling shine
 By Franco of Bologna’s brush made fair:
 His now is all the boast, eclipsing mine.
 I had not been so courteous over there
 While living, for the yearning strong in me
 For excellence, which was my utmost care.
 Here of such pride is paid the penalty;
 And had I not, while free to sin, been fain
 To turn to God, even here I should not be.
 O glory of the human powers, how vain!
 Brief seasons to the summit verdure yield
 If no beclouded era supervene.
 Thought Cimabuë to possess the field
 In painting; now is Giotto in request
 So that the elder glory is concealed.
 So did one Guido from the other wrest
 The palm in language; there may be, who knows?
 One born to drive both eagles from the nest.
 Worldly renown is windy breath that goes
 Now hither and now yon, and changes name
 According to the quarter whence it blows.
 If old thou strip thy flesh, shall then thy fame
 Be much more glorious than hadst thou died
 While pap and prattle still thy lips became,

*The pride of
 the artist*

*Guido Guin-
 celli, whom we
 shall meet in
 Canto xxvi,
 and Guido
 Cavalcanti,
 whose father we
 met in Inferno x.
 The third poet
 is doubtless
 Dante himself.
 With delicate
 self-betrayal he
 thus illustrates
 that he was not
 exempt from
 “that last in-
 firmity of noble
 mind”*

A thousand years to come? a briefer tide
 To all eternity, than wink of eye
 To circle round the Heaven most slowly plied.

*The lord of the
 splendid city of
 Siena*

With him who little road doth occupy
 Before me, rang all Tuscany of yore,
 Though few for him now in Siena sigh
 Where he was master once, and overbore
 The rabidness of Florence, prostitute
 At present, even as she was proud before.
 As color of the grass is your repute
 Which comes and goes; He makes it yellow and sere
 Who summons from the earth the greening fruit."—

And I: "Thy truthful words make lowlier
 My spirit, and abate my swelling pride:
 But who is he of whom thou spokest here?"—

"That? Provenzan Salvani," he replied,
 "Put here because presumptuous to hold
 All Siena underfoot. So since he died
 Has he been going, and ever as of old
 Unresting goes; with such coin he atones,
 Who in the other life has been too bold."—

And I: "If every spirit who postpones
 Repentance till he reach life's utmost rim
 Cannot, unaided by good orisons,

Ascend the Mount, but must an interim
 Equal to all his life remain below,—
 How has the coming been vouchsafed to him?"—

And he: "When living in the greatest show,
 Upon the Campo of Siena fain
 Was he to stand and all respect forgo:

For, wishing to deliver from the pain
 Of Charles's prison house, a friend, he there
 Compelled himself to quake in every vein.

*Dante is also to
 know what it
 means to depend
 upon the charity
 of strangers*

I say no more, of darkling words aware;
 But shortly will thy neighbors bring about
 That thou the pregnant comment canst prepare.
 This action from those limits let him out."—

XII

THE PICTURED FLOOR

Abreast, like oxen going in a yoke,
 I with that heavy-laden soul went on,
 By the kind Teacher's leave. But when he spoke:
 "Now it behooves us leave him and be gone;
 To ply the bark with sail and oar is best
 Here, far as possible, for every one,"
 Upright, prepared for walking, I redressed
 My body, howsoever inwardly
 My thoughts remained both lowly and depressed.
 I had moved on, and followed willingly
 The footsteps of my Master, and so fleet
 We went as showed us light of foot to be,
 When said he: "Cast thine eyes down; it is meet,
 In order well the pathway to beguile,
 To look upon the bed beneath thy feet."
 As, that their memory remain awhile,
 Earth-level tombs above the buried show
 The carven traces of their former style,
 Whence tears for them there often freshly flow
 Through pricking of remembrances, that stir
 Only the tender-hearted: even so
 Beheld I, but of semblance goodlier
 There, in accordance with the Workman's worth,
 Figured the way along that mountain-spur.
 I saw on one side him of nobler birth
 Than any other creature, swift as light
 Fall like a thunderbolt from Heaven to Earth.
 I saw Briareus, smitten by the bright
 Celestial dart, with chill of death subdued,
 Heavy upon the ground there opposite.
 I saw Thymbræus, Pallas, Mars, who stood
 In armor round their Father, and they were
 Gazing at members of the giants strewed.

The time is near noon of the second day: the place further to the right around the Terrace of the Proud. The symmetrical rhetoric corresponds with the formal arrangement of the pictures. Carven tombs in the pavement of the church are common in Italy; but the most notable example of a pictured floor is in the Cathedral of Siena (the "graffiti"). Any reader with a Bible and a dictionary can look up the examples

Series of stanzas beginning alike are frequent: e.g., the three beginning with the word "Love" in Francesca's story (Inf. v), and the more elaborated series in Paradiso xix-xx

I saw, at foot of his great labor, stare
 Bewildered Nimrod, where on Shinar plain
 Lay those who with him had been haughty there.
O Niobe, with eyes how full of pain,
 Portrayed upon the path I saw thee too,
 Between thy seven and seven children slain!
O Saul, how on your proper sword did you
 There lifeless upon Mount Gilboa show,
 That felt thereafter neither rain nor dew!
O mad Arachne, I beheld thee so,
 Half spider, wretched on the ruin wrought
 Upon the web thou wovest to thy woe!
O Rehoboam, here thy form does not
 Appear to threaten, but fulfilled with fear,
 Snatcht from pursuers by a chariot!
Showed the hard pavement, too, what guerdon dear
 Alcmæon made unto his mother once
 The ill-predestined ornaments appear;
Showed how upon Sennacherib the sons
 Fell in the temple, where, when he was slain,
 They left him without any orisons;
Showed how great ruin and what cruel pain
 Wrought Tomyris, when she to Cyrus said:
 "Thy thirst for blood with blood I slake again";
Showed how in panic the Assyrians fled
 As soon as Holofernes was undone,
 And showed the remnants of that victim dead.
I saw in caves and ashes Ilion:
 O Troy, thy state how low and pitiful
 Showed in the sculptured imagery yon!
What Master could with brush or graving-tool
 Those lines and shades so deftly have bestowed,
 To make the cleverest wit cry "wonderful"?
The dead seemed dead, alive the living showed:
 Better than I, saw not who saw the true,
 All that I trod while bent above my road.

Now lift your haughty looks, insolent crew
 Of sons of Eve, nor glance ye at the ground
 To see the wicked way that ye pursue!
 More of the mount by us was circled round,
 And the sun's course now far more nearly spent,
 Than deemed my spirit, which was not unbound,
 When he who ever vigilantly went
 Before me, "Lift thy head," began to say,
 "The time is past for going thus intent.
 Lo! yonder is an Angel in array
 To come toward us: lo! returning seen
 The sixth handmaid from service of the day.
 Adorn with reverence thine act and mien,
 That he may gladly speed our way on high:
 Think that this day will never dawn again."
 Well wonted to his monishing was I,
 On no account to squander time; and thus
 He could not on that theme speak covertly.
 Toward us came the being beauteous,
 Vested in raiment white, and in his face
 Such as appears the dawn-star tremulous.
 His wings he opened, opened his embrace,
 Bidding: "Approach, for hard by is the stair,
 And from henceforward ye ascend apace.
 To these glad tidings the response is rare:
 Born to soar up, why are ye overthrown,
 O human race, at every puff of air?"
 He led us to where cloven was the stone;
 Here with his wings did on my forehead smite,
 Then promised me secure the going on.
 As beyond Rubaconte, to the right,
 Where sits the temple built to overlook
 The well-directed city, the sharp flight
 Of that ascent less pantingly we brook
 By means of stairways fashioned in the days
 Safe for the bushel and the audit-book;

*The sixth hour,
 —so that noon
 is near*

*Rubaconte is the
 upper bridge at
 Florence. The
 steep flight of
 steps leading to
 San Miniato,—
 built before the
 public accounts
 and standards of
 measure were
 tampered with*

So here the mountainside a little stays
 Its dizzy drop from the succeeding round,
 But high rocks either side the pathway graze.
 As we are turning thither, voices sound,
 "Blessed the poor in spirit!"—sweet concent
 Such that to tell it words could not be found.
 Ah me, these entrances how different
 From that Infernal! for with anthems here
 One enters,—there below with wild lament.
 We were ascending now the holy stair,
 And now I seemed to walk with lighter spring
 Than even on the level plain whilere:
 Wherefore I questioned him: "What heavy thing
 Has been uplifted from me, Master, say,
 That now I go almost unwearying?"
 He answered: "When the other P's that stay,
 Though indistinctly, on thy forehead still,
 Shall, like the one, be canceled quite away,
 Thy feet will be so subject to good will,
 Not only will they not be wearied out,
 But feel delight to be urged up the hill."
 Then did I as do those who go about
 Hooded they know not how, till by and by
 The beckonings of others make them doubt;
 Wherefore the hand is raised to verify,
 And finds the thing it seeks, thus lending aid
 To supplement the office of the eye;
 So found the fingers of my right outspread,
 Six only of the letters that erewhile
 He of the Keys had graven on my head:
 And this my gesture made the Leader smile.

*The touch of the
 Angel's wing
 had erased one
 symbolic P from
 the poet's brow*

XIII

SAPIA OF SIENA

We now were at the summit of the stair,
 There where the mount that heals as one ascends
 Is cut away the second time.—And there
 A terrace round about the hillside trends
 In the same manner as the former one,
 Save that more suddenly its contour bends.
 Shaded or graven form appeared there none:
 So bare the bank, and so the pathway showed
 With but the livid color of the stone.
 “If to inquire of people we abode
 Still here,” the Poet said, “I fear perchance
 It would too much delay our choice of road.”
 Then fixing on the sun a steady glance,
 And centering his movement on the right,
 He caused his left side round it to advance.
 “O Thou, confiding in whose kindly light
 I enter the new pathway, lead,” he said,
 “For leading here within is requisite.
 The world thou warmest, lamping overhead;
 If other reason urge not, by thy smile
 We ought forever to be onward led.”
 As far as here we reckon for a mile,
 So far there did we on our journey move
 By dint of ready will, in little while;
 And tow’rd us were heard flying thereabove
 Spirits invisible, with courteous
 Persuasion, bidding to the board of Love.
 The first voice that went flying onward thus,
 With loud proclaim cried out: “No wine have they,”
 Repeating it long after passing us.
 And ere, far off, it wholly died away,
 I heard another that was flying by,
 “I am Orestes,”—nor did this one stay.

*Early afternoon
 of second day.
 Terrace of the
 Envious*

*Mary at the
 marriage at
 Cana*

*Pylades, wish-
 ing to die for
 his friend*

"O Father mine, what voices these?" said I;
 And while I questioned, did a third one urge,
 "Love him that uses you spitefully."

The Envious are scourged by voices of unselfish love. The bridle or check to Envy is found voiced at the close of Canto xiv

And he: "This round doth castigating purge
 The sin of Envy, and from Love are ta'en
 On that account the lashes of the scourge.

Another sound must have the bridle rein,
 And thou wilt hear it, if I well surmise,
 Or ever thou the Pass of Pardon gain.

But through the air intently fix thine eyes,
 And thou shalt see along this avenue
 People, all sitting where the rocks arise."

Then opened wider than before my view,
 Taking in shades in front, with mantles on
 That did not differ from the stone in hue.

And when we had a little farther gone,
 I heard a moaning: "Mary, for us pray!"
 To Michael and Peter and all the saints a moan.

I cannot think there walks the earth today
 A man so hard as not to have been stung
 With pity at what I saw beside the way:

For when I drew so nearly them among
 That all their actions became manifest,
 Out through mine eyes full bitter tears were wrung.

In haircloth mean I seemed to see them drest;
 Each lent his shoulder unto him behind,
 And all supported by the cliff did rest.

Thus at indulgences the poor and blind
 To crave their needment by the portal wait,
 Each with his head upon the next reclined,

That others may be made compassionate
 Not by the sound of words alone so soon
 As by their looks that no less supplicate.

As profits not the blind the sun at noon,
 So to the shades who sat where I have said,
 The light of Heaven will not confer its boon;

For pierces all their lids an iron thread,
 And sews them up, as to a savage hawk
 Is done, since it will not be quieted.
 Methought it unbecoming so to walk
 Beholding others while concealed from view;
 Whence turned I, with my counsel sage to talk.
 What the mute wished to utter, well he knew,
 Whence did he not my questioning abide,
 But said: "Speak to the point; let words be few."
 Virgil was walking with me on that side
 Whence one may fall, because a parapet
 To girdle round the terrace is denied.
 Upon the other side of me were set
 The pious shades, who through the suture dread
 Strained forth the tears until their cheeks were wet.
 To them I turned me, and, beginning, said:
 "O people sure to see the lofty Glow
 Whereto your longing thoughts are wholly led,
 May Grace soon loosen all the soilure so
 From off your conscience, that descending clear
 Through it the stream of memory may flow,
 Tell me,—for welcome will it be and dear,—
 If soul Italian here among you be;
 It might be well for him that I should hear."
 "Citizens all, O brother mine, are we
 Of one true city; but be this thy word,—
 One who a pilgrim dwelt in Italy."
 By way of answer, this, methought, I heard
 A little farther on than where I stood;
 Whence I directed me yet thitherward.
 Among the others there, one shadow showed
 A waiting look; should any ask "How so?"
 It lifted up its chin in blindman's mode.
 "O soul, subdued that thou mayst upward go,"
 Said I, "if thou it be that answerest,
 Vouchsafe that I thy name or country know."

*No dividing
 lines of race or
 tongue or land
 or color*

"I was a Sienese, and with the rest,"

She answered, "here I cleanse my life unfit,
Weeping to Him to come and make us blest.

Sapient was I not, though named of it

Sapìa; greeting with far greater glee
Another's bane than mine own benefit.

And that thou think me not deceiving thee,

Hear whether I was foolish as I tell

What time the years were sloping down with me.

One day the men who in my country dwell

Joined battle near to Collè with their foes,

While I was praying God for what befell.

Routed were they, and felt the bitter woes

Of fugitives; beyond comparison

My joy, on witnessing the chase, arose:

So that, uplifting my bold face thereon,

I cried to God, 'Henceforth I fear Thee not!'

As doth the blackbird for a little sun.

Upon the utmost verge of life I sought

For peace with God; and e'en yet would I be

Nowise by penitence of debt disfraught,

Had it not been that, out of charity

Grieving, with supplications holiest,

Pier Pettinagno still remembered me.

But who art thou that comest making quest

About our state, with unimpeded eye

As I believe, and breathing reasonest?"

"Mine eyes will be withheld," I made reply,

"But briefly here, for small offense done when

With Envy they were yonder turned awry.

My spirit, too expectant of the pain

They suffer underneath, is terrified;

That load already weighs on me amain."

And she to me: "Who then hath been thy guide

Up here among us, if return is meet?"

"He with me who is silent," I replied;

*The defeat of
the Sienese Ghib-
ellines under
Provenzano Sal-
vani (Canto xi)
by the Floren-
tines*

*Peter the comb-
maker, so un-
usually honest as
to be still remem-
bered in Siena*

*Dante confesses
that his besetting
sin is pride*

"And living am I; whence do thou entreat
 Of me, O chosen soul, wouldst have me yon
 Yet move in thy behalf my mortal feet."
 "O strange is this to hear!"—she said thereon,
 "And of God's love to thee a happy sign;
 Whence aid me sometime with thine orison.
 And I implore by most desire of thine,
 If thou shalt tread the Tuscan earth anew,
 That thou make good my fame with kindred mine.
 Seek them among that futile people, who
 Place hope in Talamonë, forfeiting
 More hope than when the Dian they pursue;
 But the admirals will lose a greater thing."

*Talamone was a
 malarial sea-
 port which the
 Sienese tried to
 develop; the
 Dian an under-
 ground stream
 they tried to tap.
 The Sienese
 "admirals" are
 like those of
 Switzerland. For
 other references
 to this fascinat-
 ing city, see
 Cantos v and
 xi, and Inf.
 xxix*

XIV

DEGENERACY OF TUSCANY AND THE ROMAGNA

*The Terrace of
the Envious;
mid-afternoon,
second day*

"Who is this that, ere Death have given him wing,
Doth circling round about our mountain go,
Shutting his eyes at will, and opening?"

"I know not who he is, but he, I know,
Is not alone: ask thou, who art more nigh,
And greet him gently, that he answer so."

*Speakers: Guido
del Duca,
Rinieri da
Calboli*

Thus, leaning each to each, held colloquy
Two spirits, sitting on the right hand there;
Then, to address me, with the face on high,

One said: "O soul, that dost already fare
Tow'rd Heaven, yet planted in the body thus,
For charity console us, and declare

Whence and who art thou; for so marvelous
This grace of thine appears unto our eyes,
As must a thing yet never known to us."

*Course of the
Arno from its
mountain source
to the sea*

And I: "In Falterona there doth rise
A brook, mid-Tuscany meandering,
Whose course a hundred miles do not suffice.

From thereupon do I this body bring:
To tell you who I am were speech in vain,
Because my name does not yet widely ring."

Then he who first had spoken said again:
"Thou speakst of Arno, if I picture well
The meaning of thy words within my brain."

Whereto the other: "Why did he not tell
The very word we know that river by,
But keep it back as something horrible?"

And the shadow that was questioned made reply:
"I know not, but indeed 'tis fitting for
The very name of such a vale to die.

For from its fountain,—where the waters pour
So amply from that rugged mountain chain
Torn from Pelorus, seldom teeming more,

As far as where it renders up again

That which the heaven absorbs from out the flood,

Wherefrom the rivers have their flowing train,—

Virtue is driven like a serpent brood,

The enemy of all, or through mischance

Of place, or scourge of evil habitude.

Whence so disnatured are the habitants

Of that unhappy vale, it would appear

That Circe had them in her maintenance.

Among foul hogs, of acorns worthier

Porciano

Than other viands made for use of men,

It first directs its puny thoroughfare;

Curs it encounters, coming downward then,

Arezzo

More snarling than their power gives warranty,

And turns from them its muzzle in disdain;

The more it flows on downward swellingly,

Florence

The more the dogs grown wolves discovers this

Accursed ditch of evil destiny;

Finds then, descending many a deep abyss,

Pisa

Foxes so fraudulent they never fear

To be entrapt by any artifice.

Nor do I curb my tongue lest others hear:

And good for this man to remember well

The things true prophecy is making clear.

I see thy grandson, who becomes a fell

Hunter of those wolf-creatures, and dismays

All who along the cruel river dwell.

He vends their flesh while it is living,—slays

*The ferocious
Podestà (chief
magistrate) of
Florence in the
first year of
Dante's exile*

Them afterwards, as would a wild-beast hoar;

Many of life deprives, himself of praise.

From the grim wood he issues red with gore,

Leaving it such not thousand years will show

That river-bank rewooded as before."

As at announcement of impending woe,

The hearer's face betrays his troubled mood,

From wheresoever peril threaten; so

I saw that other soul, in attitude
 To listen, grow perturbed and full of teen,
 When that prophetic word he understood.
 The language of the one, the other's mien
 Made me desire to know the names they bore;
 Whereof I made request, with prayers between.
 Thereat the spirit that spoke to me before,
 Began again: "Thou wilt not do the same
 Favor to me that thou art craving for;
 But if God will that forth in thee should flame
 Such grace, I will not as a niggard do:
 Know then, Guido del Duca is my name.
 So Envy did the blood of me imbue,
 That, had I seen a man grow joyful there,
 Thou wouldst have seen me tinged with livid hue.
 From my own sowing reap I such a tare:
 Why set your hearts, O human progeny,
 On what ye are permitted not to share?
 This is Rinier, of the house of Calboli
 The glory and the honor; from their blood
 Has sprung no heir of his nobility.
 'Twixt Po and mountain, Reno and the flood,
 His family is not the only race
 Stript of integrity and gentleness;
 For in these bounds replete is every place
 With poisonous scions, so that late and slow
 Could ever tilth eradicate their trace.
 Henry Mainardi and good Lizio,
 Pier Traversar', Guy di Carpigna, where
 Be they, O Romagnoles, who bastard grow?
 When will Bologna now a Fabbro bear?
 Faenza a Bernardin di Fosco when?—
 Of humble family the noble heir.
 Tuscan, let not my tears amaze thee then,
 When Guy da Prata I recall to mind,
 With Hugh of Azzo as he lived with men,

*The Romagna,
 bounded by Po,
 Reno, Apennine,
 Adriatic*

And Frederick Tignoso and his kind,
 The Traversara, the Anastagi (those
 Two houses in their lineage declined!),
 The knights and ladies, labor and repose,
 That kindled in us love and courtesy,
 Where every human heart so wicked grows.
 O Brettinoro, why dost thou not flee,
 Seeing that, not to be corrupted, go
 Many to exile with thy family?
 Well does Bagnacaval being barren so,
 But Castrocara ill, and bent to spawn
 Such breed of counts, still worse does Conio.
 Will do well the Pagani, when is gone
 Their Demon from them; but not so that pure
 Can ever the report of them live on.
 O Hugh of Fantolini, now secure
 Thy name is, which no fear may entertain
 Of sons degenerating to obscure!
 Now, Tuscan, go thy way, for I am fain
 Rather to weep than our discourse pursue,
 So has it left my spirit wrung with pain."
 That those dear souls could hear when we withdrew,
 We were aware; and therefore confident
 Their silence made us of the avenue.
 When we became alone, as on we went,
 A voice came counter to us that did say,
 Even as when lightning cleaves the firmament:
 "Every one that findeth me, shall slay;"
 All of a sudden thereupon it passed,
 As thunder with the storm-rack rolls away.
 Soon as our ears had truce from such a blast,
 Behold another of so loud a tone,
 It seemed the thunderclap that follows fast:
 "I am Aglauros, who became a stone!"
 Backward instead of forward, at that sound
 I stepped, and pressed the Poet hard upon.

*The studious
 reader will look
 up these for-
 gotten great in
 Toynbee's en-
 tertaining
 Dante Diction-
 ary*

*This Devil
 ought to be re-
 membered for
 his sonorous
 name: Maghi-
 nardo Pagani
 da Susinana.
 He was lord of
 Faenza and
 Imola. Dante
 gives him three
 lines in Inferno
 xxvii (49-51)*

Cain

*Apparently for
 coveting her
 sister's hand-
 some lover*

*The bridle-bit or
check-rein of
Canto xiii, 40*

Now was the air grown quiet all around;
And he to me: "That was the galling bit
Which ought to keep a man within his bound.
But ye accept the baited hook, and it
Draws you toward the Adversary old,
Whence curb or call doth little benefit.
The Heavens are calling to you, and unfold
Their never-fading beauties to your view
Which ever fixt upon the earth ye hold;
Whence the All-seeing One is scourging you."

XV

TREASURE IN HEAVEN: VISIONS OF FORBEARANCE

As much as shows, between the dawn of day
And when the third hour closes, of the sphere
That like a child is evermore at play,
So much seemed left the sun of his career
Toward the night, remaining to be run:
There it was vespers, and 'twas midnight here.
The rays were striking full our face upon,
For so we circling round the mountain went
That we were going toward the setting sun;
When yet far more I felt my forehead bent
Beneath the splendor that did on it smite,
And the strange matters were my wonderment:
Wherefore I made a visor to my sight,
Lifting my hands above these brows of mine
So as to temper the excess of light.
As when on glass or water sunbeams shine,
Then in the opposite direction dart,
Ascending in a corresponding line
To that of their descent, and so depart
Equally from the plummet line away,
As demonstrate experiment and art;
So I felt smitten by a flashing ray
That seemed reflected full in front of me,
Wherefore mine eyes could not endure to stay.
"What is it, Father dear, whence cannot be
Sufficient shelter for my sight," said I,
"And coming on toward us seemingly?"
"Marvel thou not if dazzle yet thine eye
The family of Heaven," he answered. "'Tis
A messenger inviting us on high.
In short while to behold such things as this
Will not be irksome to thee, but delight
So deep that Nature holds no sweeter bliss."

*Late afternoon
of second day.
The sphere is
surely not the
Ecliptic but the
visible heavens,
our sky, con-
ceived as always
in happy, inno-
cent activity*

*Vespers is the
time from 3 to 6
P.M. At 3 in
Purgatory it
would be mid-
night in Italy*

*Ascent to the
Terrace of the
Wrathful*

*Guido del Duca:
lines 86, 87
of Canto xiv*

When we had reacht the Angel benedight,
His glad voice said: "From here thou enterest
A stair than others far less steep of flight."
Departing thence, we mounted now, and *Blest*
Are the compassionate, did it intone
Behind us, and *Rejoice, thou conquerest!*
My Master and myself, we two alone,
Were going up, and, going, I took thought
How from his words to gain some benison;
And turned me to him, thus inquiring: "What
Could he have meant, the spirit Romagnole,
Speaking of sharing as permitted not?"
Then he: "Of his own greatest sin, that soul
Conceives the harm; whence let it not surprise
If he rebuke it, that there be less dole.
For inasmuch as your heart's treasure lies
Where through companionship ye lose a share,
Doth Envy work the bellows for your sighs.
But if love for the most exalted sphere
Should make your aspiration upward turn,
Ye would not harbor in your breast that fear;
Because the more there yonder be who yearn
To murmur 'Ours,' the more has each, and more
Of charity doth in that cloister burn."
"I am further from contentment than before
I ceased from being silent," then I said,
"And more of doubt within my mind I store.
How can a single boon, distributed,
Give many holders wealth more unconfined,
Than if it be by few inherited?"
And he: "Because thou centerest thy mind
Only on earthly things, thy inward sight
Is, in the plenitude of brightness, blind.
That inexpressible and infinite
Boon up above there, so to love outflows,
As to a lucid body runs the light.

Much as it finds of ardor, it bestows;
 So that, however spread the flame of love,
 Above it the Eternal Bounty grows.
 And the more people set their hearts above,
 The more love well there, and more love is wrought,
 And mirrors each to each the bliss thereof.
 And if my reasoning appease thee not,
 Thou shalt have Beatrice to cancel through
 Both this and every other craving thought.
 Obliterated of thy wounds are two:
 Only endeavor that, the same as these,
 The five may soon be healed by feeling rue."
 As I was fain to say, "Thou dost appease,"
 Behold! another Circle did I gain,
 And eager eyes compelled me hold my peace.
 There suddenly I felt me overta'en
 By an ecstatic vision, whence beguiled,
 I saw a crowd of people in a fane;
 And at the door a Lady, with the mild
 Mien of a mother, seemed to say this thing:
 "Ah, why hast thou so dealt with us, my child?
 Thy father and myself, lo! sorrowing
 Were seeking thee."—As here she ceased to speak,
 That which had first appeared was vanishing.
 Another then appeared, adown whose cheek
 Those waters coursed that grief distills, when great
 Resentment upon others it would wreak:
 "If Master of the town that such debate
 Caused to the gods about its name," said she,
 "And whence doth every science scintillate,
 Upon that bold embrace avenge thou thee,
 That clasped our daughter, O Pisistratus!"
 Her lord benign and gentle seemed to me
 To answer her with temperate manner thus:
 "What shall we do to them who wish us ill,
 If they who love us are condemned by us?"

*Three visions of
 Forbearance:
 lessons to the
 Wrathful*

*The Virgin
 Mother*

*Pisistratus,
 lord of Athens*

*The stoning of
St. Stephen*

Then I saw angry folk aflame with will
To slay a youth by stoning, raising cries
Hoarsely to one another: "Kill him, kill!"
And saw him bowed to earth, and now he lies
Under the weight of Death, yet, thus undone,
Still making gates to Heaven with his eyes;
Lifting to the High Lord his orison,
With look such as unlocks our sympathy,
For pardon to his slayers every one.
Soon as returned my spirit outwardly
To things external to it, which are true,
Did I my not erroneous errors see.
Thereon my Leader, who could see me do
Like one disputing slumber's masterdom,
Exclaimed: "What ails thee? canst not stand? go to!
For half a league and farther art thou come
With eyes veiled over, and with legs that sway,
Like one with wine or slumber overcome."
Then said I: "O my gentle Father, pray
Listen to me, and I will tell thee what
I saw, when thus my legs were ta'en away!"
"A hundred masks upon thy face would not
Avail to shut thy mind from me," he said,
"However trivial might be thy thought.
What thou hast seen was that thou mayst be led
To ope thy heart to waters of repose
That pour from the eternal fountainhead.
I did not ask 'What ails thee?' as do those
Who only look with inattentive glance
When reft of consciousness the body shows,
But asked that vigorous thy foot advance:
Thus it behooves to spur the laggard, slow
To put to proof returning vigilance."
Still forward through the vesper did we go,
Straining as far as possible the eye
Against the late and shining rays; and lo!

By slow degrees toward us coming nigh
A cloud of smoke, as gloomy as the night,
Nor was there any place of shelter by:
This of pure air bereft us and of sight.

*The symbolic
smoke of wrath*

XVI

LAWLESSNESS OF THE TEMPORAL POWER OF THE
CLERGY

*Terrace of the
Wrathful. Late
afternoon of the
second day*

The gloom of Hades and of shades that shroud
 Every star beneath a barren sky,
 As much as can be overcast with cloud,
 Made never veil so thick unto mine eye
 Nor of so rough a tissue to the feeling,
 As did that smoke we there were covered by,
 From the closed eye all vision quite concealing;
 Whereat mine Escort sapient and tried
 Offered me help, his shoulder tow'rd me wheeling.
 Even as a blind man goes behind his guide,
 And lest he haply stumble against aught
 Might hurt or kill him, does not go aside,
 So faring through that bitter fume, I caught
 The accents of my Guide, who did but say:
 "Take care that we be separated not!"—
 Voices I heard, and each appeared to pray
 That might in peace and in compassion come
 The Lamb of God who takes our sins away.
 Just *Agnus Dei* was their exordium:
 One measure was for all, and one desire,
 So that in harmony seemed all and some.
 "Master, can what I hear," did I inquire,
 "Be spirits?"—"Thou hast said it," he replied,
 "And they go loosening the knot of ire."—
 "Now who art thou cleaving our smoke aside,
 Who art discoursing of us even as though
 Thou didst by calends still the time divide?"—
 Speech by a single voice was uttered so:
 Whereat the Master said: "Thy answer be
 To ask if here the pathway upward go."—
 And I: "O creature that art cleansing thee,
 To return beautiful to Him who made,
 Shalt hear a wonder if thou follow me."—

"I'll follow thee far as I may," it said,
 "And if the smoke still make our seeing vain,
 To keep us joined shall hearing serve instead."—
 "Swathed in the bands that Death unbinds again,"
 Began I, "do I go the upward road,
 And hither came I through the eternal pain;
 And since enfolds me so the grace of God,
 Showing His will that I behold His court
 By way quite other than our modern mode,
 What man thou wast ere death do thou report,
 Concealing naught, and tell me if I go
 Right for the pass; and let thy words escort."
 "Lombard was I, called Marco; and did know
 The world's concerning, and that virtue love
 Whereat each one has now unbent the bow:
 For mounting up do thou straight forward move."—
 Thus answering, "I pray thee," added he,
 "To pray for me when thou shalt be above."—
 And I to him: "I pledge my faith to thee
 To do that which thou cravest; but I burst
 With inward doubt till from it I am free.
 Elsewhere suggested, it was simple first,
 But now confirmed by words which thou hast said,
 Redoubled, and to know the cause I thirst.
 The world in very deed is forfeited
 To vice by virtue all, as thou dost say,
 And is with evil big and overspread:
 But put thy finger on the cause, I pray,
 That I, discerning it, let others know
 Whether the blame to heaven or earth to lay."—
 Voicing his deep sighs in a cry by woe
 Wrung from him, he began: "The world is blind,
 Brother, and sooth thou comst from there below.
 All causes are by you who live assigned
 To Heaven above, as if its motion still
 Did of necessity all natures bind.

Marco Lombardo: a great figure in his day, who left a reputation for sagacity, wit, brusque candor, liberality, honor. If he was prone to ire, he probably had good reason

If this were true, your freedom of the will
 Would be destroyed, and it would not be right
 To have or joy for good, or grief for ill.
 The Heavens do your first impulses excite,—
 I say not all; but grant that this I said,
 For good or evil there is given you light
 And free volition; which to battle led
 Against the stars, though weary it commence,
 Finally conquers all, if rightly fed.
 Though free, ye are subject to omnipotence
 And better nature, which doth in you mold
 The mind, exempt from starry influence.
 Hence if the present world go uncontrolled,
 In you the cause, let it be sought in you:
 And true intelligence I now unfold.
 Forth from the hand of her Creator, who
 Loves her before she be, in maiden guise,
 With gleeful laughter and with tears of rue,
 Issues the innocent soul, in nothing wise
 Save that from her blithe Maker, she again
 Blithely turns thither where her pleasure lies.
 Cheated at first, she tastes the savor vain
 Of trivial good, and runs to that desire,
 Her love by guide unbended or by rein.
 Hence law by way of bridle we require;
 Require a king discerning from aloof
 Of the true city of God at least the spire.
 Laws are,—but who to put them to the proof?
 None: since the shepherd, he who goes before,
 Can chew the cud but cleaveth not the hoof.
 Whence folk who see their leader striking for
 That having which they greedily pursue,
 Being fed with that, hunger for nothing more.
 Well canst thou see that governance untrue
 The cause is that hath made the world malign,
 And not that nature is corrupt in you.

Chewing the cud (ruminating) is the business of the Pastor. The cleft hoof, which does not easily slip, symbolizes the practical wisdom of the magistrate. But the Pastor has usurped the functions of the Magistrate

Rome, that redeemed the world, once gave to shine
Two suns, which both the one and the other course
Made manifest,—the worldly, the divine.
The one hath quencht the other; and perforce,
The sword together with the crozier wed,
Ill can but come of it till they divorce,
Since, joined, the one doth not the other dread.
Consider well, if thou believe not so,
The fruit, for every plant is known by seed.
In the land laved by Adigè and Po,
Valor was once in vogue, and courtesy,
Ere Frederick had quarreled with his foe;
Now can fare through it with security
Any whom sense of shame may set at strife
From speaking with the good or drawing sigh.
Survive still, to rebuke the manners rife,
Three veterans, and long appears the road
To them, till God conduct to better life:
Conrad, named of Palazzo, Gerard good,
And Guido of Castello,—better say
The loyal Lombard, after the French mode.
The Church of Rome, declare thou from this day,
That would in double government engage,
Falls with its burden in the miry way.”—
“O Marco mine,” said I, “thy words are sage;
And now I see why Levi’s children should
Have been excluded from the heritage.
But who is Gerard, that example good,
Thou sayest, of a generation spent,
Who lives to upbraid our barbarous period?”—
“Cheat me thy words, or make experiment,
In that thou, speaking Tuscan,” he replied,
“Seemst of good Gerard unintelligent.
I know him not by any name beside,
Unless ’twere from his daughter Gaia drawn.—
I come no farther; so be God your guide.

This somewhat indefinite allusion doubtless involves a compliment to a great lady who inherited and increased the honor of a stainless name. Any other interpretation is both baseless and graceless

Already through the smoke the splendor yon
Is whitening,—the Angel is there,—before
He has perceived me, I must needs be gone.”—
So he turned back, and would not hear me more.

XVII

PROFITABLE DISCOURSE DURING THE SECOND NIGHT

Recall to mind if ever shut thee in,
 Reader, a cloud upon the Apennine,
 Wherethrough thou sawest but as mole through
 skin;

*Sunset of second
 day. Terrace
 of the Wrathful*

How, when the dank, dense vapors discombine,
 And slowly fall away, the solar sphere
 Comes struggling in again with feeble shine;
 And to thy fantasy it will be clear
 Immediately, how I saw once more
 The sun, that was already setting here.

To the sure footsteps of my Counselor
 Matching my own, from such a cloud I thus
 Emerged to rays now dead on the low shore.

O power of fancy, oft withdrawing us
 So from without, we show indifference
 Though a thousand trumpets round are clamorous,
 Who moves thee if impel thee not the sense?
 Moves thee a heaven-informed illumining,
 Led down by will or starry influence.

Appeared the trace in my imagining
 Of her, the pitiless, who changed, some say,
 Into the bird that most delights to sing;
 And here my intellect in such a way
 Was lockt within, that nothing was descried
 Of any object that outside it lay.

*Procne (or
 Progne), see
 Canto ix, 15.
 Dante follows
 Ovid. There is a
 more common
 version of the
 myth that makes
 Philomela the
 nightingale*

In my raised fantasy, one crucified
 Rained down thereafterward, of scornful mood
 And rancorous in mien, and so he died.

Around him great Ahasuerus stood,
 Esther his wife, just Mordecai, he who
 In word and deed was of such rectitude.

*Haman (Book of
 Esther). The Vul-
 gate in one place
 terms the scaf-
 fold a "cross"*

And as this image of itself withdrew,
 Collapsing like a bubble when it wants
 The film of water it was fashioned through,

Uprose a youthful maiden in my trance,
 Bitterly weeping, and she cried: "O Queen,
 Why wouldest thou be naught in petulance?
 To lose Lavinia not, thyself hast slain:
 Now thou hast lost me; she who mourns am I,
 Mother, for thee, ere for another's teen."—
 And even as slumber breaks, when suddenly
 Upon closed eyelids strikes the morning light,
 And, broken, wavers ere it wholly die,
 So fell away from me this fancied sight,
 Soon as there struck upon my face a glare
 That, matched with what we know, seemed infinite.
 When I had turned to see the way to fare,
 I heard: "Here go ye up!" in accents blest
 Withdrawing me from every other care,
 Making my will so eager in request
 To know the speaker, and to look and see.
 That, until face to face, it cannot rest.
 But as before the sun, excessively
 Resplendent, veiling so its form from sight,
 Thus was the power deficient here in me.
 "This is a spirit divine, who tow'rd the height,
 Without our prayer, points where we should be
 hieing,
 And wraps himself about with his own light.
 He deals with us as self to self replying;
 For who awaits the prayer, and feels the need,
 Malignly leans already to denying.
 To such inviting let our feet be sped:
 Now press we up ere darkness round us be,
 For else we cannot until dawn is red."—
 When so had said my Leader, I and he
 Together toward a stairway turned our feet;
 And soon as I had reacht the first degree,
 My face was fanned as by a pinion's beat,
 And I heard say: "Blest the Peacemakers are,
 Because by evil anger not beset."—

*Lavinia, whose
 mother had
 killed herself at
 a false report of
 the death of
 Turnus, Æneid
 xii*

*Ascent to the
 Terrace of the
 Slothful*

Now were uplifted over us so far
 The parting beams whereon the night pursues,
 That upon every side shone forth a star.
 "Alas, why are my sinews grown so loose?"
 Within me I began to murmur, for
 I felt my power of limb was put in truce.
 Come were we where ascended now no more
 The stairway up, and there we fast were stayed,
 Even as a vessel moored upon the shore;
 And for a little while I gave full heed
 If aught were heard within the circle new;
 Then to my Master turned about, and said:
 "Inform me here, belovèd Father true,
 What fault is in this circle purified?
 Though pause the feet, let not thy word so do."—
 And he to me: "The love of good, denied
 Its due activity, is here restored;
 Here the ill-slackened oar again is plied.
 Wouldst thou more clearly comprehend my word,
 Be but attentive and, although we wait,
 Thou shalt derive some profit and reward.
 Neither Creator, no, nor thing create,
 Son," he began, "was ever void of love,—
 Thou knowest it,—or of spirit, or innate.
 Innative love doth ever faultless prove;
 But the other, by ill aim, or little might,
 Or by excessive might, is prone to rove.
 While tends to primal goods the appetite,
 In secondary things self-moderator,
 It cannot be the cause of ill delight;
 But when it turns to evil, or with greater
 Or less than proper zeal, on good is bent,
 The creature works against its own Creator.
 As seed in you of all that's excellent,
 Thou mayest infer that Love must needs have
 served,
 And of each act that merits punishment.

Second night-fall

*"Accidia" (cf. Inf. vii, last few lines):
 Spiritual indifference or torpor
 (not, of course, physical sloth)*

Two kinds of love: innate and self-directed

When love of worldly goods is not moderated, or when love of spiritual good is torpid

Now, since there never was a love that swerved
 From goods that proper to its person be,
 From their own hatred are all things preserved;
 And since no being independently
 Can be conceived, cut from the First away,
 From hating Him is all affection free.

Hence if, distinguishing, I rightly say
 It is your neighbor's harm you love, takes root
 This love in triple fashion in your clay.

Pride There are who, seeing their neighbor underfoot,
 Hope to excel, and for this reason, down
 From his high pinnacle would have him put.

Envy There are who power, grace, honor, or renown
 Fearing to forfeit, if another rise,
 Crave the reverse, and on his fortune frown;

Wrath Then those who seem to chafe at injuries,
 Greedy for vengeance, so that it behooves
 Them evil to another to devise.

*These three
 affections
 purged in the
 lower terraces* Yonder below are wept these threefold loves:
 Now of the other do I thee to wit,
 That to the good in faulty measure moves.

Vaguely each one conceives a benefit
 Wherein the mind may rest, and yearns thereto;
 Whence each endeavors to attain to it.

Sloth If languid be the love inciting you
 To look upon it, or to make pursuit,
 This Cornice pains you on repentance due.

There's other good wherein there is no boot:
 It is not happiness, is not the good
 Essence, of every good the fruit and root.

*Sensual enjoy-
 ment takes three
 forms, as will be
 seen later* The love that yields unduly to such mood
 Is up above bewept in circles three;
 But how it were tripartite understood,
 I leave unspoken, to be sought by thee."—

Note

The discourses of Love and Free Will explain the radical difference between the classification of sins in Hell and that which is set forth here (cf. *Inferno xi*). In Hell specific sinful deeds are punished; here the Will is purified. Thus the generic vice which Dante calls Avarice may be the occasion of a great variety of specific sins. To repent of a given sin is one thing; to have the crooked Will so straightened that Love is awakened for the corresponding virtue, is quite another. The avaricious, for example, desires to continue his cleansing and straightening process until unselfish generosity becomes a passion in him.

XVIII

LOVE AND FREE WILL

*Second night:
Terrace of the
Slothful*

Having made end now to his argument,
 Into my face the lofty Teacher flung
 A searching look, if I appeared content.
 And I, with a new thirst already stung,
 Was mute without, and said within: "Perchance
 I trouble him by questioning too long."—
 But that true Father, who took cognizance
 Of the shy wish that would no word afford,
 By speaking, heartened me to utterance.
 Whence I: "My vision is so well restored
 In thy light, Master, that I clearly see
 The whole scope and the import of thy word.
 I pray thee, therefore, to expound to me
 The Love whereto thou tracest, Father kind,
 Every good action and its contrary."—
 "Direct to me the keen eyes of the mind,
 And the error will be manifest to thee,
 Of those who would be leaders, being blind.
 The soul, to love created prone and free,
 Is mobile to all objects of delight,
 When roused by pleasure to activity.
 From something real your perceptive sight
 Shapes forth an image and displays in you,
 So as to make the spirit turn to it;
 And if, so turning, she incline thereto,
 That inclination is Love, is Nature's bent
 Through pleasure striking root in you anew.
 Then, even as fire has motion of ascent,
 By virtue of its form which makes it wing
 To where it dwells more in its element:
 So the rapt soul doth into longing spring,
 A spiritual motion, never still
 Till she rejoice in the belovèd thing.

*Philosophical
discourse con-
tinued*

*"Form,"—i.e.,
nature: fire
tends to rise to
the sphere of fire
(cf. close of
Par. i)*

Now may be evident how very ill
 They view the truth, who would aver to thee
 That all love in itself is laudable,
 Because its matter may ideally
 Appear good always: but not every seal
 Is good, however good the wax may be."—
 "Thy words, and my wit following, reveal
 Love and its nature to me," answered I,
 "But therefore all the greater doubt I feel;
 For if Love offer from without, and by
 Another foot the spirit travel not,
 She has no merit, go she straight or wry."—
 And he to me: "As far as pierces thought,
 Myself can tell: beyond that fix thy mind
 On Beatrice, that faith in thee be wrought.
 Every substantial form that is conjoined
 With matter, and yet from it cut away,
 Holds inward virtue of specific kind,
 Which, save in act, is not brought into play,
 By its effect alone in evidence,
 Like life in plant evinced by the green spray.
 Thus, whence originates intelligence
 Of first ideas, is unknown to thee,
 And bent of the primordial appetite,
 Which are in you as study in the bee
 To make its honey; and such primal bent
 Of neither praise nor blame receives the fee.
 Now, that with this may all desires consent,
 The power that counsels is innate in you,
 And ought to hold the threshold of assent.
 This is the principle wherefrom accrue
 The grounds of your desert, as gathering
 And winnowing the false loves from the true.
 Who to the bottom went in reasoning,
 Took notice of this inborn liberty,
 Thus morals to the world delivering.

The Epicureans

"Foot,"—i.e.
 motive

*Virgil stands
 merely for
 human reason*

*Scholastic
 phrasing: soul,
 although joined
 with matter, is
 yet distinct
 from it*

*Reason watches
 at the threshold
 between this in-
 stinct and free
 desires*

*Aristotle and
 Plato recognized
 free will as the
 cornerstone of
 Ethics*

Assuming, then, that from necessity
 All love is kindled rightly or amiss,
 To hinder it ye have ability.

This noble virtue is called by Beatrice
 The Freedom of the Will; take heed aright
 If she begin to speak to thee of this."—

For this complicated series of allusions I must refer the curious reader to Moore's "Studies in Dante," iii, 71-73

The slow moon tow'rd the middle of the night,
 Shaped like a bucket all ablaze, more wan
 Now made the constellations to our sight,
 And counter to the heavens that pathway ran
 Fired by the setting sun, which he of Rome
 Sees 'twixt Sardinian and Corsican;

The modern name of Virgil's birthplace

When he, that noble shade by fame of whom
 Pietola every Mantuan town outwent,
 Had put aside my fardel burdensome:

So that I, who explicit argument
 And lucid to my questioning had found,
 Remained like one who rambles somnolent.

The purgation of the Slothful

But from this somnolence I was unbound
 All of a sudden by a multitude
 Toward us from behind now coming round.

Of old Ismenus and Asopus viewed
 Such hurrying throng at night their banks beside,
 If Thebans but in need of Bacchus stood,
 As these who round that Cornice curve their stride,
 From what I saw of those approaching me,
 On whom good will and right affection ride.

Their patron god

The voices in the air that "scourge" the indifferent

They were soon upon us, for that great company
 Was coming at a run; and with lament
 Two in advance cried out alternately:
 "Mary with haste to the hill country went,"
 And "Cæsar, that he might Ilerda gain,
 Struck at Marseilles, then sweeping Spainward
 bent."—

"Quick, quickly, lest the time be spent in vain
 Through little love!"—then cried the others,—
 "So Well-doing zeal may make grace green again."—

"O people, in whom keen zeal redeemeth now,
 Perchance, delay and negligence in you
 By lukewarmth in well-doing shown below,
 This man who lives (I surely tell you true!)
 Would fain go up, if shine again the sun;
 So tell us where is nearest passage through."—
 These words were spoken by my Guide; and one
 Among those spirits answered: "Follow us,
 And thou shalt find the opening anon.
 We are so full of zeal for running thus,
 We cannot stay; pardon, we therefore cry,
 If this our duty seem discourteous.
 San Zeno's abbot at Verona I,
 Beneath good Barbarossa's empire, whom
 Yet Milan cannot name without a sigh.
 And one has foot already in the tomb
 Who shall erelong that monastery rue,
 And rue the having had there masterdom,
 Because his son, in body lame, thereto
 Mind lamer still, and who was born amiss,
 He put in office of its pastor true."—
 I know not whether yet he held his peace,
 So far beyond us he was hurrying,
 But gladly I remember hearing this.
 And he who was my help in everything
 Now said: "Turn hitherward and look,—two more
 Are coming onward, giving sloth a sting."
 "Dead were the folk whom ocean opened for,"
 They, bringing up the rear, were crying thus,
 "Ere Jordan lookt on its inheritor,"—
 And,—"Those who found it too laborious
 To bide the issue with Anchises' son,
 Gave themselves up to life inglorious."—
 Then, when so distant were those shades that none
 Could more be seen of all that multitude,
 My mind began upon new thoughts to run,

*Albert, lord of
 Verona, had
 made the prior-
 ate a berth for
 his lame natural
 son*

*Those lukewarm
 Children of
 Israel who were
 left in the wil-
 derness, and
 those followers
 of Æneas who
 chose to stay in
 Sicily*

*The medley of
thoughts that
lapse into dream*

Whence many more were born, a motley brood;
And so did one upon another teem,
I lapsed with closed eyes into drowsihood,
Transmuting meditation into dream.

XIX

A REPENTANT POPE (ADRIAN V)

It was the hour wherein the heat of noon,
 By Saturn haply, or by earth undone,
 Can warm no more the coldness of the moon;
 When geomancers see before the dawn
 Their Greater Fortune rising eastward through
 A course she will not long go darkling on;
 I saw in dream a stammering woman, who
 Was squint of eye, and of distorted feet,
 Bereft of hands, and sallow in her hue.
 I gazed at her: as from the sun streams heat
 Into the limbs made chilly by the night,
 Even so my gazing served to liberate
 Her tongue, and erelong wholly set her right,
 And with the pallor of her features blent
 The flushes that to love are requisite.
 Thereon her speech became so eloquent,
 And so her song began to charm mine ear,
 That scarce could I away from her have bent:
 "Sweet Siren I, who witch the mariner
 Amid the billows," she began to sing,
 "So full of pleasantness am I to hear;
 I turned Ulysses from his wandering
 By power of song; who listen to my strain
 Seldom depart from me, all-solacing."—
 Her parted lips had not yet closed again,
 Ere for her quick confusion, at my side,
 A Lady holy and alert was seen.
 "O Virgil, Virgil, who is this!"—she cried
 Indignantly; and he was drawing near
 With looks but to that modest Virtue tied.
 He seized the other one and laid her bare,
 Rending her garb, the belly to display;
 This waked me with the stench arising there.

*Before dawn of
 the third day:
 Dante's Dream*

*This woman,
 whatever her
 name, is the
 original of her
 who is "of so
 frightful mien as
 to be hated needs
 but to be seen"*

*Dante, who
 knew Homer
 only by tradition
 and comment,
 confuses the
 Siren with
 Calypso*

*There is dra-
 matic contrast
 between this
 dream of Vir-
 gil's negligence
 and his real
 watchfulness*

Eying the Master good, I heard him say:

“Thrice have I called thee; rise and come, to find
The opening where goes thy passageway.”—

I rise: lo! round the sacred mountain wind

The Cornices in open day; and now

We go our way with the new sun behind.

Following after him, I bore my brow

Like one who makes himself, o’erborne with thought,

Into the half-arch of a bridge to bow;

When “Come, here is the passage!”—this I caught

In accents mild, of such benignity

As in this mortal region hear we not.

With open wings that seemed of swan’s-down, he

Upward directed who had spoken thus,

Between two walls of solid masonry.

Thereon with moving pinions fanned he us,

Affirming that the mourners shall be blest,

Their souls endowed with solace plenteous.

“What ails thee that thou earthward rivetest

Thy glance?”—began to say to me my Guide,

When somewhat past the Angel we had pressed.

And I: “With such misgiving am I plied

By novel vision of compulsive stress,

So that my thoughts as by a spell are tied.”—

“Hast seen,” said he, “that ancient sorceress?

She who alone is now bewept up yond,

And seen how man is loosed from her duress?

Be it enough,—beat heels upon the ground,—

Lift eyes toward the lure up, that with vast

Circles, the Eternal King is whirling round.”—

Like hawk that, eying first his feet, at last

Turns to the call and spreads his pinions out,

By longing yonder drawn to break his fast;

Such I, and such, far as affords a route

The cloven rock to them who upward go,

I went where starts the circling round about.

*The voice of an
Angel*

When opened to me the Fifth Cornice, lo!
People who wept upon it there, nor stirred
From lying prone, with faces turned below.
"My soul hath to the pavement cleaved!" I heard
Their voices uttering with such deep sighs,
That one could hardly understand the word.
"O ye elect of God, whose agonies
Are made by justice and by hope less grim,
Direct us where the lofty stairs arise."—
"Come ye exempt from lying prone of limb,
And would mount upward by the quickest way,
Let your right hand be ever tow'rd the rim."—
Reply was made thus from not far away
To this prayer of the Poet; wherefore I
Marked something which the speaker failed to say,
And thereon to my Master turned mine eye;
Wherefore with cheerful sign he gave assent
To what my looks were craving wistfully.
When I could act according to my bent,
I said, and stood above that being there,
Whose words already rendered me intent:
"Spirit, whose weeping ripens thee to bear
Fruit without which to God is no returning,
Suspend awhile for me thy greater care.
Who wast thou? Why your backs thus upward turning?
When I go yon whence moved my living feet,
Can I do aught to satisfy thy yearning?"—
"Shalt learn," said he, "why Heaven esteems it meet
We turn our backs to it; but meanwhile know
I was successor to Saint Peter's seat.
'Twixt Sestri and Chiàvari doth flow
A river fair, whose title of renown
Springs from my race. A month sufficed to show
How heavy the Great Mantle weighs on one
Who seeks to guard it from the miry sty,
So that all other burdens seem but down.

*Fifth Terrace:
Purgation of
Avarice*

*Mournful words
of the repentant
Pope*

Ah me! too late conversion here I sigh:
 But when I gained the Pastorate of Rome,
 Then learned I life for what it is, a lie.
 There for the longing heart I found no home,
 Nor in that life a loftier ascent;
 So love of this sprang up in me therefrom.
 Till then I was a spirit malcontent,
 Alien from God, devoted all to gain,
 Whence thou beholdest here my punishment.
 The effect of avarice is here made plain
 In purging of converted souls: upon
 The Mountain nowhere is more bitter pain.
 Even as our eye was not uplifted yon
 To Heaven, but fixed upon the things of earth,
 So Justice here has sunk it earthward down.
 As avarice quenched our love to all of worth
 So that, our power of doing good was spent,
 So Justice binds us here in utter dearth
 Of freedom on this ledge, thus impotent:
 So long as please our Father just and good,
 So long we stay immobile and distent."—
 I had knelt down, and would have fain pursued
 The conversation, but he seemed to know
 By hearing, of my reverent attitude:
 "What cause," said he, "has bowed thee downward
 so?"—
 And I: "By reason of your Dignity
 My upright conscience urged the posture low."—
 "Make straight thy legs; rise, brother!"—answered he,
 "Err not; because I fellow-service hold
 Under one Power with others and with thee.
 If thou that holy Gospel word of old
 Which saith, 'They neither marry,' ever weighed,
 Why thus I speak thou mayst full well behold.
 Now go: I would not have thee longer stayed,
 For while thou tarriest my tears I stay,
 Whereby I ripen that which thou hast said.

*He is no longer
 the Proxy of the
 Spouse of the
 Bride*

I have a niece there named Alagia,
 Good in herself, if but our family
 By ill example lead her not astray:
And she alone on earth is left to me."—

*Wife of the
Malaspina who
befriended the
Poet in 1306.
The speaker
leaves Dante to
infer why the
lady is men-
tioned. See
close of Canto
viii*

XX

THE FOUNDER OF A GREAT ROYAL HOUSE

*Third day:
morning hours,
Fifth Terrace,
where Avarice is
purged*

Counter to better will strives will in vain:
Whence I, for his content, with discontent
Dry from the water drew the sponge again.

I moved, and with my Leader onward went
Along the cliff through gaps none occupy,
As by a wall hugging the battlement;
Because that folk distilling through the eye
The ill wherewith the world is all possest,
On the other side too near the margin lie.

*This terrible
Wolf appeared
to the Poet at the
beginning (Inf. i)*

Thou old She-Wolf, may curses on thee rest,
That more than all the other beasts hast prey,
Because thy hungry maw gapes hollowest!

O Heaven, in whose revolving, people say,
Conditions are transmuted here below,
When comes he who shall drive this wolf away?

We went along with paces few and slow,
And I attentive to the utterance
Of shadows weeping and lamenting so;

*Examples of the
corresponding
virtue*

When on in front of us I heard, by chance,
"O blessed Mary!"—even as makes her moan
A childing woman; and in continuance,

"What poverty was thine may well be known
By thy poor entertainment at the inn
Where thou didst lay thy holy burden down."—

*Refused the
bribes of
Pyrrhus*

Then: "Good Fabricius, who wouldest win
The meed of virtue linkt with poor estate,
Far rather than great opulence with sin!"—

These words were of delight to me so great,
That I pushed on, more knowledge to possess
Of that soul whence they seemed to emanate.

*St. Nicholas
threw dowries
into their win-
dows to save
them from dis-
honor*

It went on speaking of the largesses
Of Nicholas to the girls, their maidenhood
Thus leading in the path of righteousness.

"O soul abounding in report so good,
Tell who thou wast, and why alone," I said,
"By thee these worthy praises are renewed?
Thy words shall have a meed well merited,
If I return to finish the brief race
Of mortal life that tow'rd the end is sped."—
"I'll tell thee, not that I from yonder place
May hope relief," he said, "but since there shoot
Forth from thee ere thy death such gleams of grace.
I was of that malignant plant the root,
Shadowing so all Christian lands that they
Yield niggard harvesting of wholesome fruit.
But ah! if Bruges and Ghent and Lille and Douay
Were potent, there would light on it swift doom;
And this of Him who judges all I pray.
I was called there Hugh Capet: from me come
The Louises and Philips every one
Who recently in France hold masterdom.
A mere Parisian butcher called me son.
When ceased the ancient monarchs to exist,
Save one, betaken unto orders dun,
Then found I tightly clenched within my fist
The bridle of the realm, with power that goes
With multitude of friends, and new acquist;
So to the widowed diadem arose
The head of mine own son; from whom took birth
The consecrated bones of all of those.
Till the Great Dowry of Provence caused dearth
Of shame among the kith and kin of me,
They did no harm, although of little worth.
Began by fraud and by rapacity
Their rapine then; and after, for amends,
Took Ponthieu, Normandy, and Gascony.
Charles came to Italy, and, for amends,
Made Conradin a victim; then a prey
Of Thomas, thrust to Heaven, for amends.

*Hugh Capet:
founder of the
dynasty now the
bane of France,
Flanders, Italy*

*Would be called
today a great
rancher or
"packer"*

*Charles of
Anjou did to
death the last of
the Hohenstau-
fen and St.
Thomas Aquinas*

Charles of
Valois

I see a time, not distant from this day,
That shall lead forth another Charles from France,
Both him and his the better to betray.
Unarmed he goes alone, but with the lance
Wherewith Iscariot jousted, and that same
Within the bursting paunch of Florence plants.
He thence not any land, but sin and shame
Shall win, so much the heavier therethrough
That he the lighter reckons all such blame.

Charles, the
second king in
Naples of the
house of Anjou
(called "the
cripple of Jeru-
salem," Par. xix)

The other, pluckt once from his ship, I view
Vending his daughter in the market place,
As corsairs with the other bondmaids do.
O Avarice, since thou hast brought my race
To hold its issue at so cheap a rate,
What further canst thou do for our disgrace?
That past and future ill appear less great,
I see the Fleur-de-Lis Alagna gain,
And in His Vicar Christ incarcerate.

The outrage
done to Pope
Boniface by
agents of Philip
the Fair (IVth)

I see how there they mock Him yet again,
I see the vinegar and gall renew,
And between living thieves I see Him slain.

The destruction
of the Order of
the Temple by
Philip. Cf.
Browning's
"The Heretic's
Tragedy"

I see so pitiless the Pilate new
That, yet unsated, he without decree
Into the Temple steers his greedy crew.
When, O my Lord, shall I rejoice to see
The vengeance that doth in thy counsels hide,
Calming thine anger in thy secrecy?—

In the daytime
they praise the
virtue; at night
they stigmatize
the vice

What I was saying of that only bride
Of the Holy Spirit, prompting thee to pray
Some comment of me, that is still replied
To all our orisons while lasts the day;
But in the place thereof, when night comes on
We ring the changes on a counter-lay:
We tell the tale then of Pygmalion
Who traitor, thief, and parricide was made
By gluttony for gold; and harp upon

Poor Midas, how he covetously prayed,
 And what fulfillment followed to his bane,
 Wherefore men laugh forever at his greed
 We all record then Achan the insane,
 Who seems, because he took the accursed thing,
 Wrung by the wrath of Joshua again;
 Sapphira with her spouse to judgment bring;
 Then praise the hoof-beats Heliodorus bore;
 And Polymnestor's shame doth all enring
 The Mountain, for the murdered Polydore;
 Lastly we cry: "Tell us, for thou dost know,
 Crassus, the savor of the golden ore!"—
 Sometimes we speak, one loud, another low,
 According as affection may be spurred
 To make the pace of speaking fast or slow;
 Wherefore, if I alone erewhile was heard
 Citing the good whereof we tell by day,
 None else at hand was lifting up the word."—
 Departed from him, we had gone our way,
 And on the thoroughfare I spent my breath
 To overcome it far as in me lay,
 When now behold! the Mountain shuddereth
 As to its fall; whence over me is driven
 A chill, as over him who goes to death.
 Such shock was surely not to Delos given
 Before Latona coucht therein, to be
 Delivered there of the twin eyes of Heaven.
 Uprose a pæan simultaneously
 Such that the Master nearer to me trod,
 Saying: "Fear not while I am guiding thee."—
 All shouted: "Glory in the highest to God!"
 For so the neighbor voices seemed to say,
 From whom the pæan might be understood.
 Like to the shepherds who first heard that lay,
 We stood there without motion, all intent,
 Till ceased the trembling, and it died away.

*2 Maccabees iii,
 25 (The other
 examples can
 readily be
 found)*

*Apollo and
 Diana*

Again we on our holy journey went,
 Eying the shades upon the ground below,
 Returned now to their ritual lament.
No ignorance with eagerness to know
 Ever within me such a battle fought,
 Unless my memory err, as to and fro
Appeared then to be struggling in my thought:
 Nor did I, for our haste, to question dare,
 Nor of myself could I discover aught;
So faint and pensive did I onward fare.

XXI

THE POET STATIUS

The natural thirst unsatisfied for aye
Save with that water for whose boon was fain
The lowly woman of Samaria,
Tormented me, and by the encumbered lane,
Haste goaded me behind my Leader on,
And I was grieving for that righteous pain;
When lo! in manner even as Luke sets down
That in the way to twain did Christ appear,
From the tomb's mouth of late arisen and gone,
A shade appeared and came behind us where
We were intent the prostrate crowd to view,
And spoke to us before we were aware,
Saying: "My brothers, peace be unto you."—
And Virgil, turning with me suddenly,
Gave back the word of greeting that is due.
"May the true court in peace establish thee
In council of the blest," then Virgil said,
"Though to eternal exile dooming me."—
"How?" said that spirit, while we onward sped,
"If ye are shades God will on high not deign,
Who has so far up by His stairway led?"—
"But note the marks," my Teacher said again,
"Which the Angel traces and this man displays,
Well shalt thou see he with the good must reign.
But because she who spins through nights and days
Had not yet from the distaff drawn the twine
That Clotho there for each, compacting, lays,
The soul of him, thy sister-soul and mine,
In coming upward, could not come alone,
Not seeing in the fashion of our eyne.
I, therefore, from wide-throated Hell was drawn
To show him the way onward, and shall show
As far as by my school it can be done.

*Terrace of the
Avaricious:
forenoon of the
third day*

But tell us why the mountain, if thou know,
 So quakt erewhile, and all appeared to cry
 With one voice, to its wave-washt foot below?"—
 So questioning, he hit the needle's eye
 Of my desire, and by the hope withal
 My thirst was made less hard to satisfy.
 The spirit began: "There is nothing here at all
 That were not subject to the holy grace
 Of the mountain, or that were exceptional.
 Exempt from permutation is this place;
 In what from Heaven back to itself doth flow,
 And naught beside, may we causation trace:
 Because not any rain, nor hail, nor snow,
 Nor dew, nor frost can fall, or do offense,
 Above the little triple stairway; no
 Clouds there appear, or rarefied or dense,
 No lightning, nor the daughter of Thaumás fleet,
 Who often, yonder, changes residence;
 Parcht vapor does not rise aloft one whit
 Beyond the aforesaid triple stairway forth,
 Whereon the Vicar of Peter hath his feet.
 More or less quaking may perchance have birth
 Down yonder; but up here it never could
 By wind, I know not how, enwombed in earth.
 It quakes when any spirit feels its mood
 Made pure for setting forward, or aloof
 Moves to ascend, by such a cry pursued.
 Of purity the will alone gives proof;
 Quite free for change of cloister, this intent
 Takes by surprise the soul to her behoof.
 She first wills well, but divine government
 Sets will against desire, which, as before
 It craved for sinning, craves for punishment.
 And I, who have five hundred years and more
 Beneath this torment lain, but now could trace
 Free will for threshold of a better door.

*Iris, the rain-
bow*

*Dry vapor,
according to
Aristotle, caused
wind, lightning,
thunder, earth-
quakes*

*The soul desires
its punishment
until wholly
purified of its
sinful disposi-
tion. (See note
after Canto
xvii)*

Hence didst thou feel the quake, and spirits of grace
 Didst hear along the Mountain celebrate
 The Lord,—ah! may He send them up apace.”—

He said; and since joy is proportionate
 In drinking, with the thirst to be allayed,
 My gain by him I could not say how great.

“I see the net now,” my wise Leader said,
 “That snares you here, and how ye are set free,
 Wherefore it quakes, and whereat glad ye are made.

Now tell me who thou wast, I beg of thee,
 And in thy words I pray thee be it told
 Why thou layest here so many a century.”—

“When the good Titus in the time of old,
 Helpt by the King Supreme, avenged each wound
 Whence issued forth the blood by Judas sold,

*Paradiso vi,
 91-93; vii,
 19-51*

With name most durable and most renowned
 I yonder lived,” that spirit answering said,
 “And passing fame, but not yet faith had found.

*The name of
 Poet*

So sweet a music from my soul was shed
 That from Toulouse Rome beckoned me away,
 Where I deserved brows myrtle-garlanded.

There people call me Statius to this day:
 Of Thebes I sang, and great Achilles’ might,
 But with my second load fell by the way.

*The Poem about
 Achilles is the
 “second load”*

The seeds that raised my genius to its height
 Were sparks from that celestial flame shot forth,
 Whence more than a thousand have been set alight:

The Æneid, I mean, that mothered me from birth,
 The nurse that suckled me in poesy;
 Without it were I not a drachma worth.

To have lived when Virgil lived, would I agree
 To penance of one sun more than I owe,
 Ere from my place of banishment set free.”—

Turned Virgil to me, he discoursing so,
 With “Be thou silent,” in his tacit glance;
 But there are limits to what will can do:

*The sweet and
tender scene be-
tween the three
Poets*

For tears and laughter are such pursuivants
 Upon the passions out of which they rise,
 That truest will has weakest vigilance.
 I could but smile, with meaning in mine eyes;
 Whereat the shadow paused, and lookt me straight
 Into the eye, where most expression lies.
 "So mayst thou well such labor consummate,"
 It said, "tell wherefore I but now descried
 A laughter-flash thy face irradiate?"—
 Now am I caught on this and the other side:
 One bids "Be still," and the other "Speak to me!"
 Whence I was comprehended when I sighed.
 "Thou needst," my Master said, "not fearful be
 To speak, but tell, and let thy words attest
 What he besought with such anxiety."—
 "O ancient soul," said I, "thou marvest
 Perchance, because my smile thou sawest shine;
 But I will move more wonder in thy breast!
 This one who guides on high these eyes of mine,
 That very Virgil is, from whom you drew
 The power to sing of men and the divine.
 If else thou thoughtest of my smiling, eschew
 That thought as false; those words thou spakst
 but now
 Of him, believe me, were the reason true."—
 To kiss my Teacher's feet he bent his brow;
 "Brother," the Master urged with tenderness,
 "Do not; thou seest me shadow, even as thou."—
 Then Statius rising said: "Now canst thou guess
 The sum of love that burns in me for thee,
 When I can so forget our emptiness,
 Treating a shadow as reality."—

XXII

THE THREE POETS CONVERSE AS THEY WALK

Behind us had we left the Angel now
Who up to the sixth round had turned our quest,
Having erased a stigma from my brow;
And had announced to us that they are Blest
Who long for righteousness in all they do,—
But saying it with “thirst” without the rest.
And, lighter than at other passes through,
Following those swift spirits up above,
I went without fatigue. Then did renew
Virgil his speaking: “Worth-enkindled love
Can kindle in us love reciprocal,
Its ardor being revealed. In proof whereof,
Among us when descended Juvenal
Down into the Infernal Limbo, where
He made thy feeling known to me withal,
Never did man to unseen person bear
More love than did my heart toward thee bend,
So that now short to me will seem the stair.
But tell me, and forgive me as a friend
If I give rein to overconfidence,
And talk we heart to heart now to the end:
Oh, how could Avarice find residence
Possibly, in a bosom such as thine,
Replete with wisdom through thy diligence?”—
These words made Statius at first incline
To smile a little; then replied he thus:
“Each word of thine to me is Love’s dear sign.
Often indeed do things appear to us
That offer for suspicion grounds deceiving,
Since their real causes are not obvious.
Thy question proves it to be thy believing
That Greed in th’other life had been my curse,
Perchance because of the round where I was griev-
ing.

*Third day, late
forenoon. As-
cent to the
Sixth Terrace:
Virgil and
Statius with
Dante*

*For the rest cf.
close of Canto
xxiv*

Know, then, that my offense was the reverse
 Of Avarice; my prodigality
 Thousands of courses of the moon amerce.
 And if I had not, pondering upon thee,
 Set right my conduct, misdirected first,
 Where thou exclaimst against humanity
 Almost in wrath: 'To what, accursèd thirst
 For gold, dost thou not mortal longing guide?'
 I should be rolling in the tilts accurst.
 Then saw I that the hands might be too wide
 Of wing in spending, and repented thence
 Of that and of my every sin beside.
 Because of ignorance of this offense,
 How many shall arise devoid of hair,
 In life and death bereft of penitence!
 And know that sin, in opposition square
 Rebutting other sin, dries up its green
 Together with the opposing trespass there.
 Wherefore if I, to purge myself, have been
 With those who weep their Avarice in throngs,
 I suffered it for contradictory sin."—
 "Now when thou sangest of the cruel wrongs
 Of war that wrought Jocasta's double woe,"
 The Singer said of the Bucolic Songs,
 "The chords there toucht with Clio do not show
 Thee yet as of that Faith a devotee,
 For want whereof good works are not enow.
 What candles or what sun, if so it be,
 So pierced thy darkness that thy sails were spread
 After the Fisher of the eternal sea?"—
 "Thou first directedst me," he answering said,
 "Parnassus-ward, to drink upon its height,
 Then on my way to God thy light was shed
 Thou diddest like to him who walks by night,
 Bearing the torch, not for his proper good,
 But to the after-comers giving light,

*Among the
 prodigals; Inf.
 Canto vii; also
 for their sym-
 bolic short hair*

*St. Peter, as at
 end of Par.
 xviii*

When saidest thou: 'The world is all renewed;
Justice returns, and man's primeval spring,
And out of Heaven descends another brood.'
Poet was I, then Christian, following
Thy guidance; but that thou the better view
My sketch, I set my hand at coloring.
The world by now was teeming with the true
Religion, by the sowers of the Lord
Eternal, scattered every country through;
And thy words, toucht upon above, concurred
With the new gospelers in such a wise
That I became a hearer of the Word.
They came to seem so holy in mine eyes
Then, when Domitian persecuted sore,
That tears of mine accompanied their cries;
And while I lingered upon yonder shore
I succored them, whose upright manners made
All other sects seem worthless; and before
I, poetizing, yet the Greeks had led
Far as the Theban streams, baptized was I;
But hid my Christian faith, because afraid,
Long while appearing Pagan outwardly;
And for that lukewarmth did I circling fare
The fourth round more than the fourth century.
Do therefore thou, who unto me laid bare
That good wherein, I say, is great reward,
While for ascending time is yet to spare,
Tell me where Terence is, our elder bard,
Cecilius, Plautus, Varro, if thou know:
Tell if they are condemned, and in what ward."—
"These, Persius, and I, and many moe,"
My Leader said, "are with that Greek confined,
Prime nursling of the Muses, there below
In the first girdle of the prison blind.
Still oftentimes do we discourse upon
The mountain, haunt of nurses of our mind.

Euripides is ours there, Antiphon,
 And Agathon, Simonides, and more
 Of Greeks whose foreheads once the laurel won.
 There see we people sung by thee of yore,
 Antigone, Deiphile, Argeia,
 And there Ismene, mournful evermore.
 There see we her who pointed out Langeia;
 There is Tiresias' daughter, Thetis there,
 And with her sisters there Deidameia."—

By this time silent both the poets were,
 Eager to gaze about them far and wide,
 From the walls liberated, and the stair;
 And four of the Day's handmaids now abide
 Behind, the fifth still pointing up the bright
 Horn of the chariot-pole; whereon my Guide:
 "Methinks it now behooves us turn the right
 Shoulder toward the outer verge, intent
 To round, as we are wont to do, the height."—

By custom in such manner led, we went
 Our way with the less fear of going wrong,
 Because that noble spirit gave assent.
 In front they, and alone went I along
 Behind, hearing their words, which gave to me
 Intelligence about the craft of song.
 But their kind talk was broken by a tree
 That midway in the road we encountered now,
 With fruitage smelling sweet and gratefully.

As fir-tree tapers upward, bough on bough,
 So this one appeared downward tapering,
 Methinks that none thereon might climbing go.
 There where our way was closed, a water spring
 Down from the lofty cliff was falling clear,
 And on the upper foliage scattering.

The poets twain unto the tree drew near,
 Whereon a voice cried out the branches through:
 "Dearth of this viand ye shall have to bear."—

*The fifth Hour
 is now driving
 the chariot of
 the Sun: it is
 about 11 o'clock*

*The emblematic
 fruit-tree which
 the gluttons can-
 not climb*

“Mary was more concerned,” it said anew,
 “To grace the wedding feast with plenitude,
 Than for her mouth which now entreats for you.
Of water the old Roman womanhood
 Were satisfied to drink; and Daniel nurst
 Wisdom within him by despising food.
Golden in beauty was the world at first;
 To appetite it made the acorn sweet,
 And every brook like nectar to the thirst.
Honey and locusts were the only meat
 That John the Baptist in the desert knew;
 Whence now he is in glory, and so great
As by the Gospel is revealed to you.”—

XXIII

DANTE MEETS AN OLD BOON COMPANION

*Terrace of the
gluttonous:
about noon of
the third day*

Because these eyes of mine yet never stirred
From the green foliage, like such an one
As wastes his life to hunt the little bird,
My more than Father said to me: "My son,
Come on now; for the time assigned had need
To be allotted for more benison."—

Then turned I face and foot with equal speed
After those speakers sage, so eloquent
As made it cost me nothing to proceed.

And hark! now singing heard, with weeping blent:
"Lord, open thou my lips!"—Such intonation
As must beget both rapture and lament.

*This phrase of
the Miserere
(Psalm li, 15)
is appropriate
to those whose
sin has been in-
temperance in
food and drink*

"What hear I, Father?" was my exclamation;
And he: "Shades who are hastening, perchance,
So as to cancel out their obligation."—

As pilgrims rapt in thought, by travel-chance
Meeting an unknown face along their ways,
Cast, without lingering, a backward glance,
So came behind us at a swifter pace
And passed, a crowd of souls as if in flight,
Devout and tacit and of eager gaze.

The cavern of the eye disclosed no light,
Pallid each visage, and so hunger-pined
Over the bone the skin was fashioned tight.

I cannot think that such an utter rind
Was dried on Erisichthon's skeleton
By fasting, when it most appalled his mind.

"Behold!" my thoughts within were running on,
"This is the folk who lost Jerusalem,
When Mary struck her beak into her son."—

Each eyepit seemed a ring without the gem:
Who OMO reads in face of man, might well
Here in each countenance make out the M.

*The dreadful
tale is told by
Josephus*

*The Latin for
man is printed
on the human*

Who ever could believe that from the smell
 Of apples or of water there could grow
 Such craving, knowing not how this befell?
 I still was wondering what pined them so,
 The cause that rendered them so scurvily
 Withered and meager being yet to know,
 When, look now, from its deep skull cavity
 A spirit made its eye upon me keen,
 Then cried aloud: "What grace is this to me!"
 Never should I have known him by his mien,
 But something lingered in his utterance
 That in his lineament had canceled been.
 This spark enkindled to my inward glance
 Something familiar in his altered look,
 And I recalled Forese's countenance.
 "Ah, do not mind," he prayed, "the scurf that took
 The fresh complexion of my skin away,
 Nor yet the lack of flesh I have to brook,
 But tell me truth of thee, and who are they,
 Yon spirits twain by whom thou'rt hither led?
 Ah, tarry not, speak, speak to me, I pray!"—
 "Thy face, bewept by me when thou wast dead,
 Gives me for weeping now no lesser rue
 Beholding it disfigured so," I said.
 "By hope of Heaven, then tell what withers you:
 Bid me not speak while marveling, for ill
 One speaks, by other craving stricken through!"—
 And he to me: "By the Eternal Will
 Falls virtue to the water and the plant
 Behind us, that emaciates me still.
 All of these people who lamenting chant,
 For being out of measure gluttonous,
 Grow holy here through thirst and hunger gaunt.
 Craving for food and drink is stirred in us
 By fragrance from the fruit, and from the spray
 That sprinkles over all the verdure thus.

*face. The limbs
 of the M are
 clearer for the
 disappearance
 of the eyes (cf.
 Par. xviii)*

*Cf. Virgil's
 reference to this
 shadowy "flesh"
 of the spirits,
 Canto iii, 31-
 33. Also the
 recognition of
 Ser Brunetto,
 Inf. xv*

And not once, as we circle round this way,
 But many times our penance is renewed.
 Penance I say, who solace ought to say:
 For to the tree that same solicitude
 Leads us, that prompted the glad Christ to cry
 'Eli,' when he redeemed us with His blood."—
 "Not yet five years from that day forth," said I,
 "When for a better world thou tookest flight,
 Forese mine, have until now rolled by.

*If you repented
 only when too
 weak to sin
 more. See
 Belacqua's
 explanation,
 Canto iv*

If sooner ended were in thee the might
 Of sinning, than the hour had supervened
 That weds again to God the heart contrite,
 How then art thou arrived up hither, friend?
 I thought to find thee on the slope below,
 Where time doth dissipated time amend."—
 "My Nella, with her tears that overflow,
 Hath brought me," he replied, "so speedily
 To drink of the sweet wormwood of this woe,

*The stormy voice
 of the poet-
 prophet speaks
 through Forese*

With pious prayers and tears withdrawing me
 Up from the hillside where the people wait,
 And from the other circles setting free.

Dearer to God, and of more estimate,
 My widow whom so well I loved, as there
 She more alone to good is dedicate.

More modest in its dames beyond compare
 Is the Barbagia of Sardinia,
 Than the Barbagia where I left her.

O brother dear, what wilt thou have me say?
 My foresight by a future is possest,
 When not yet very old shall be this day,

When warning from the pulpit is addrest
 To the unblushing women Florentine,
 Who go about displaying paps and breast.

What Pagan women, aye, or Saracen,
 Have stood in need, to make them covered go,
 Of spiritual or other discipline?

But if these unabashed ones did but know
 What holds in store for them the hastening sky,
 For howling would their jaws be open now;
For if herein my foresight do not lie,
 They will be sad ere yet his cheek have down
 Who now is quieted with lullaby.
Now brother, pray, be more concealment none:
 Look, not I only, but these people all
 Are gazing there where veilest thou the sun.”—
Whence I to him: “If thou to mind recall
 What once to one another were we two,
 The present memory will yet appall.
That one who goes in front of me withdrew
 Me from that life the other day, when round
 The sister of him yonder appeared to you
(I pointed to the sun). Through the profound
 Midnight he led me from the dead apart,
 With this real flesh that after him is bound.
Thence having drawn me, comforts he my heart
 To circle up the Mountain, that again
 Straightens you whom the world had wrenched
 athwart.
He speaks of going with me until when
 I shall be there where will be Beatrice;
 Without him there must I perforce remain.
He Virgil is who sayeth to me this
 (And him I showed); that other shadow, know,
 Is he for whom shook every precipice
Recently, when your Kingdom let him go.”—

XXIV

CHEERFUL ABSTAINERS FROM GOOD CHEER

*Third day:
early afternoon.
Terrace of the
Intemperate*

Neither for talking did we lag behind,
Nor lagged our talk, but stoutly on we went,
Like vessel urged along by favoring wind.
And shades that seemed by double death forspent,
Beholding me alive, were all betraying
Deep in their eyepits their astonishment.

*We shall meet
her in the Heav-
en of the Moon
(Par. iii)*

I, going on with what I had been saying,
Said: "Peradventure he doth upward go,
For sake of some one else, with more delaying.

But tell, where is Piccarda, if thou know;
And mention any in this multitude
Of note, among those gazing at me so."—

*The reader is
urged to read
Longfellow's
notes on this
lovely canto*

"My sister,—if most beautiful or good
I know not,—in her crown is triumphing
On high Olympus in beatitude."—

So said he first, then: "No forbidden thing
Is giving names here, so obliterate
Is our resemblance by the dieting.

This," pointed he, "is Bonagiunta, late
Bonagiunta of Lucca; and farther out,
That face more than the rest emaciate,

Once put his arms the Holy Church about;
He was from Tours, and atones the Vernage wine
And Lake Bolsena's eels, by doing without."

And many another name did he assign;
And all seemed pleased, for not one somber look,
Despite the naming, saw these eyes of mine.

There saw I bite the void and hunger brook
Ubaldin of La Pila, and Boniface
Who shepherded much people with his crook.

I saw Lord Marquess who of old had space
For drinking with less dryness at Forli,
With craving still unsated ne'ertheless.

*This Boniface
was an arch-
bishop of Ra-
venna,—not, of
course, to be con-
fused with the
Pope so often
mentioned*

But as he does who scans selectingly,
 So did my choice on him of Lucca fall,
 Who seemed most eager to have speech with me.

I heard him murmur, what I know not all,
 About Gentucca, where he most was wrung
 By Justice that so withers them withal.

In his throat

"O soul," said I, "that seemest so to long
 To speak with me, give pleasure to my ears
 And to thy heart by loosening thy tongue."—

"A maid is born, nor yet the wimple wears,
 Who shall make pleasant to thee," did he say,
 "My city, whatsoever blame it bears.

Referring probably to a lady named Gentucca, who had shown some kindness to the Poet in his exile

With this my presage shalt thou go thy way;
 And did my murmur error in thee move,
 Facts will explain it at some future day.

But tell me, do I speak with him who wove
 The rimes in the new manner, that begin,
 'Ladies who have intelligence of love?'—

A canzone of Dante's "New Life," well translated by Rossetti

"I am of those who, when Love breathes within,
 Take note," I answered, "and shape heedfully
 My cadences to those he dictates in."—

"O brother mine," exclaimed he, "now I see
 What bar held back from the sweet manner new
 Guittone, and the Notary, and me.

I see distinctly how your pens pursue
 The one who dictates, following his bent;
 The which was certainly of ours untrue.

And who most looks to find them different,
 Can naught else trace 'twixt one and the other
 style;"—

Because we did not, like you, pen the dictates of the heart. Cf. the conversation with Oderisi, Canto xi

And holding here his peace, he seemed content.

Even as the birds that winter by the Nile
 Go flocking through the welkin now, then fly
 With quicker wing that they may go in file,

Thus all that multitude of people I
 Saw turn their faces, while their steps they pressed,
 And, light by will and leanness, hastened by.

And, as a weary runner lets the rest
 Of his companions go, that he may walk
 Until abate the panting of his chest,
 So did Forese let the holy flock
 Pass by, and, pausing with me, said: "When more
 May we thus face to face together talk?"—
 "I know not," said I, "when my life is o'er,
 Though not so speedily can I arrive
 But that my heart is sooner on the shore;
 Because the place where I was made alive,
 More stript of good from day to day, I wiss,
 To utter ruin is foredoomed to drive."—
 "Take heart; I see him most to blame for this
 Dragged at a horse's tail along," said he,
 "Toward the never pardoning abyss.
 At each bound goes the beast more rapidly,
 Ever increasing, till it strikes amain
 The body, and leaves it mangled hideously.
 Not often shall those wheels revolve again,"
 He raised his eyes to heaven, "ere is made clear
 To thee, that which my words cannot explain.
 Now stay behind, because the time so dear
 Is in this kingdom, that too much I lose
 Going at even pace thus with thee here."—
 As sometimes cavalier at gallop goes
 Forth from a troop of horse, to make his worth
 Renowned by first encounter with the foes,
 So he with longer strides departed forth;
 And I remained there with those two behind,
 Who were such mighty marshals here on earth.
 And when he had passed on so far that blind
 To follow him mine eyes grew, as, I trow,
 To follow on his words had been my mind,
 Appeared, with many a laden and living bough,
 Another tree, not very far away,
 Because my road curved round on it but now.

*Prophecy of the
 violent death of
 his brother, the
 famous Corso
 Donati*

Beneath were folk with lifted hands, and they
Cried out toward the leaves, I know not what,
Like fond and eager little ones who pray,
And that one whom they pray to answers not,
But holds aloft and does not hide their boon,
That it may be more longingly besought.
Then, as if disappointed, they were gone:
So reacht we the great tree that doth deny
So many a tear and many an orison.
"Go your way onward without drawing nigh;
The tree is higher up whence Eve devoured
The fruit, and whence this plant was reared on
high."—

Thus spoke some one amid the fronds embowered;
Whence Virgil, Statius, and I, close pressed
Together, moved along the cliff that towered.

"Recall those cloud-begotten ones unblest,
Who being drunken," so it re-began,

The Centaurs
(*Ovid, Met. xii*)

"Strove against Theseus with their double breast;
Those Jews the draught proved weaklings, man for man, *Judges vii, 4-7*
Whence Gideon did their company disdain,
When he went down the hills tow'rd Midian."—

Hugging the inner of the margins twain,
Concerning sins of appetite we heard,
Followed of old by miserable gain.

Then, to a solitary path transferred,
A thousand steps and more had each of us
Wandered immerst in thought without a word.

"Ye three alone, what go ye thinking thus?"—

I started when a sudden voice so said,
As starts from rest a creature timorous.

To see who this might be, I raised my head;
And never yet in furnace was the hue
Of glass or metal such a glowing red,

As one I saw who spoke: "So please it you
To mount aloft, here must ye turn aside:
This way goes he who would his peace pursue."—

To look on him was sight to me denied:

Whence turned I in my Teacher's steps to fare,
Like one who goes with hearing for his guide.

And as, from herbs and flowers, the harbinger

Of early dawn, the zephyr of the May

Steals odors that make balmy all the air,

Even such a breeze I felt directly play

Upon my brow, and felt myself caressed

By plumage breathing of ambrosia.

And heard proclaimed thereafter: "They are blest

Whom Grace so much illumines, that appetite

Kindles not overmuch within their breast,

Hungering ever in accord with right."—

XXV

THE MENTAL PHYSIOLOGY OF THE SHADES

Now since the Sun had left the circle of noon
 To Taurus, and the Night to Scorpio,
 Henceforward the ascent brookt hindrance none.
 Wherefore, as people on their journey go
 And tarry not, whate'er beholding, while
 The spur of need is urgent on them; so
 Now one by one we entered the defile,
 Taking the stairway where the narrow lane
 Compels the climbers to go single file.
 And, like the little stork, for flying fain,
 Lifting its wing, and, daring not to fly
 From off the nest, letting it droop again;
 Such, with desire kindled and quencht, was I,
 And nothing further than the movement made
 That will to speak is indicated by.
 "Do thou discharge"—my gentle Father said,
 Forbearing not, although we swiftly went,
 "The bow of speech bent to the arrowhead."—
 Then opened I my mouth, made confident,
 Beginning: "How can there be withering
 Of bodies with no need of nourishment?"—
 "Wouldst Meleager's plight to memory bring,
 How by a wasting brand he wasted was,
 This would not seem," said he, "so hard a thing;
 And wouldst thou call to mind how in the glass
 Tremble your forms whenever tremble ye,
 What seems hard would seem lightly brought to
 pass;
 But that thy will be satisfied in thee,
 Lo! here is Statius, whom I call and pray
 That of thy wounds he now the healer be."—
 "If here where thou art present I display
 The eternal view," responded Statius,
 "Be my excuse I cannot say thee nay.—

*Third day:
 mid-afternoon.
 Ascent to the
 Seventh Terrace,
 where the lust of
 the flesh is burnt
 away*

Son, if thou well receive,"—began he thus,
 "And if thy mind consider this my word,
 'Twill make the 'How' thou askest, luminous.
 Ne'er drunk up by the thirsty veins, but stored
 The purest essence of the blood remains,
 Like viands that thou takest from the board;
 And power informing in the heart obtains
 To shape all human organs, being that flood
 Which, to become them, courses through the veins;
 Digested still, descends where it is good
 To leave unsaid; thereafter trickles thence
 In natural vessel on another's blood,
 Where both together have their confluence.

*The blood of the
 male is said to
 be active, that of
 the female,
 passive*

Passive is one,—but the other active, through
 The perfect place whence pours its influence,
 Begins to operate when joined thereto,
 Coagulating, quickening the whole
 That it for shaping to consistence drew.

*The vegetative
 soul is the goal
 of the plant, but
 only an incident
 in the progress of
 the human
 embryo*

This active principle, become a soul
 As of a plant (but so far different
 That it halfway and that is at the goal),

Begins to move and to be sentient
 Like the sea fungus, then to organize
 The powers whereof it is the rudiment,
 Dilates, my son, and spreads the force that lies
 Within the heart of the begetter now,
 Where Nature would the organs all devise.

But how grow child from animal?—That 'How'
 Seest thou not yet; that is the problem great
 Which once misled a wiser man than thou,

Averroes

Who by his teaching thought to separate
 Soul from potential intellect, for no
 Organ he saw thereto appropriate.

*The Prime
 Mover (God)
 breathes a soul
 into the embryo*

Open thy breast to coming truth, and know
 That when the organizing of the brain
 Has been completed in the embryo,

Toward it turns the Primal Motor then,
By Nature's so great art made debonair,
Breathing new spirit full of power to drain
Whatever virtue it finds active there
Into its substance, and one soul there grows,
Living, and feeling, and of itself aware.
To make less marvelous what I disclose,
Consider how the Sun's heat becomes wine,
Joined to the juice that from the vine outflows.
This soul from out the flesh doth disentwine
Whenever Lachesis hath thread no more,
And latent bears the human and divine:
So voiceless each and every other power,
But will and memory and intelligence
Far keener in their working than before.
Incontinent the spirit falls propense
To one or the other shore in wondrous wise,
And first takes knowledge of its pathway thence.
Soon as the region round about it lies,
Virtue informative beams round it there,
As in the living limbs in shape and size.
And as, when saturate with rain, the air
By the refraction of the solar rays
Is deckt with variegated colors fair,
Even so upon the circumjacent haze
A wraithlike form is printed by control
Of shaping soul that in the region stays;
And as the flamelet's little aureole
Follows the fire upon its shifting flight,
So its new form accompanies the soul.
Because thus rendered visible, the sprite
Is called a shade; and organs of each sense
Fashions thereafter, even to that of sight.
So thence proceed our words, our laughter thence,
Thence do we fashion forth the tears and sighs
Whereof the Mount may give thee evidence.

*The faculties of
sense mute*

According as desires within us rise
 Or feeling, takes the shade configuration:
 And this is what occasions thy surprise."—
 Now were we come to the last punishment,
 And now toward the right-hand were we starting,
 And were upon another care intent.
 There from the cliffside arrowy flames are darting,
 And from the shelf breathes up a blast thereon,
 Hurling them back, a pathway thus disparting;
 Whence it was needful to go one by one
 On the open side, so that I felt dismay
 Of burning there, and here of falling down.
 "To rein the eyes tight up, along this way,"
 My Leader said, "must now be our concern,
 Because for little one might go astray."—
 Then from among those flames that hotly burn,
 Came singing: "God of clemency supreme!"—
 Which filled me with no less desire to turn;
 Then saw I spirits walking through the flame:
 Wherefore apportioning my sight I go,
 Now looking to my steps, and now at them.
 They cried aloud: "A man I do not know!"—
 As soon as they had to the end pursued
 That hymn; then recommenced, with voices low.
 This done, anew they shouted: "In the wood
 Diana stayed and banished Helicë,
 For Venus had deflowered her maidenhood."—
 Then recommenced the song; then would it be
 The praise of wives and husbands who were pure,
 As virtue bids, and married chastity.
 And in like mode, methinks, they must endure
 The while they burn within the fiery blast:
 With diet such as this, with such a cure,
 The wound of sin must be healed up at last.

*First words of a
 hymn contain-
 ing a prayer for
 purity*

*Words of Mary
 to the Angel,
 Luke i, 34*

*Ovid, Met. ii.
 Cf. Par. xxri,
 32-33*

XXVI

DANTE MEETS TWO MODERN PREDECESSORS

While, one before the other, thus we paced
The border, often the good Master said:
"Take heed; let not my warning go to waste!"—

*Terrace of the
Sensual. Third
day,—late
afternoon*

Smote me the Sun on the right shoulder-blade,
Now glittering throughout the Occident
And whitening the azure; and I made
The flame seem ruddier where with it blent
My shadow; and of such a token I
Saw many a shade take notice, as they went.

Such an occasion did they profit by
For speech of me; and they began to say:
"His body seems the fiction to belie."—

*Not the mere
eidolon described
in Canto xxv*

Then certain of them, far as in them lay,
Were making tow'rd me, always with concern
Never to issue from the fiery way.

"O pilgrim, who no less, perchance, dost yearn
To go, though reverent the rest behind,
Answer me, for in thirst and fire I burn:

Nor but to me be thy reply confined;
For greater thirst for it must these beset,
Than for cold water Ethiopæ or Ind.

Tell us how formest thou a barrier yet
Against the Sun, as if thou haddest not
There entered where the toils of Death benet?"—

So hailed me one of them; and I, no doubt,
Had made me known, but that I was intent
Upon a novel thing that came about:

For, midway through the burning element,
Facing this company, a people hied
Who made me stop to gaze for wonderment.

I saw there hasten up from either side
Each shade to kiss a shade, for dalliance
Unresting, with brief greeting satisfied.

So pausing, as their dusky troops advance,
 Emmet encounters emmet, nose to nose,
 Their road and fortune to espy, perchance.
 No sooner does the friendly greeting close,
 Or ever the first footstep passes by,
 Strive these to lift up louder cries than those:
 "Sodom and Gomorrah!" the newcomers cry;

The "falsa vacca"
of Inf. xii, 13

The rest: "Pasiphaë enters the cow,
 So that the bull unto her lust may hie."—
 As cranes to the Riphæan mountain brow
 Might fly in part, part to the sandy plain,
 These shunning frost and those the sun, so now
 One people goes and one comes on amain,
 And weeping they return to their first chants
 And to their more appropriate refrain;
 And close about me as before advance
 The very same who had entreated me,
 With will to listen in their countenance.
 I, who now twice had seen their urgency,
 Began to speak: "O spirit brotherhood
 Secure of peace, whenever it may be,
 These limbs of mine, neither mature nor crude,
 Left I down yonder on the earth behind,
 But bring them here with all their joints and blood.
 I go hence up to be no longer blind:
 A Lady is on high who wins us grace
 Whence through your world I bring my mortal rind.
 But so may be your fond desire apace
 Fulfilled, so harbor you the heavenly height
 Most ample, which is Love's full dwelling place,
 Tell me, that yet on paper I may write,
 Who may ye be and what that multitude
 Behind your backs, and going opposite?"—
 More stupefied, of more bewildered mood,
 Is never the hill peasant, if perchance
 He enter town in rustic garb and rude,

Than every shade became in countenance;
 But when they did their wonder well restrain
 (Which in high heart has brief predominance),

That one who questioned first, began again:
 "Blest thou who, that the better thou mayst die,
 Winnest experience of our domain!

That people who went hence, offended by
 That wherefore Cæsar suffered once the blame
 When 'Queen!' amidst his triumph rose the cry;

*Taunted by his
 ribald soldiery*

Whence in their parting from us, they exclaim
 'Sodom!' as thou hast heard, in self-despite,
 And make the burning hotter with their shame.

Our own transgression was hermaphrodite;
 But since we heeded not the human code,
 Following like the brutes our appetite,

*I.e., immoderate
 but not unnatu-
 ral self-indul-
 gence*

Departing, we, in self-reproachful mode,
 Ourselves pronounce the name of her who so
 Did bestialize herself in beastlike wood.

Our deeds now, how far guilty, knowest thou:
 Wouldst thou, perchance, by name know who we be,
 There is no time to tell, nor should I know.

I grant, indeed, thy wish concerning me:
 I'm Guido Guinizelli, purged by fire
 Through penitence before th' extremity."—

Cf. xi, 97-99

As, in the frenzy of Lycurgus' ire
 Against their mother, the two sons became,
 Such became I (but do not so aspire),

*He felt as the
 sons felt on
 recognizing their
 mother, but re-
 strained him-
 self more*

When I had heard himself the father name
 Of me, and other better men than I,
 Who sweet and gracious love-rimes used to frame:

And reft of hearing I went thoughtfully,
 Long while agaze at him, and nothing said,
 Nor for the fire did I approach more nigh.

As soon as of beholding I was fed,
 I offered myself all to do him grace,
 With such a vow as makes one credited.

And he to me: "Thy words have left a trace
 Upon my spirit charactered so clear
 That Lethe cannot dim it nor efface.
 But if it be a true avouch I hear,
 What is the cause of thy avowal, pray,
 By word and look that thou dost hold me dear?"—
 And I to him: "Your every dulcet lay,
 Which, if our modern use endure so long,
 Will render dear their very ink for aye."—
 "He yonder, brother," back to me he flung
 With finger pointing to a spirit before,
 "Was a better shaper of his mother tongue.
 In love-rimes and romantic tales of yore
 Surpassed he all, and let fools prate who view
 Him of Limoges as the superior.
 They hold by rumor more than by the true,
 And in that way their fixt opinion mold,
 Ere art or reason have been listened to.
 Thus with Guittone many did of old,
 Basing his praise upon *they say, they say*,
 Until at length with most the truth controlled.—
 Now if thou have such charter that the way
 Into that cloister is vouchsafed to thee
 Where Christ is abbot of the college, pray
 A Paternoster unto him for me,
 As far as here may boot the utterance,
 Where will to sin remains no longer free."—
 Then to give place to others who perchance
 Fast followed him, he vanisht in the fire,
 As fishes bottomward through water glance.
 Thereafter I drew forward somewhat nigher
 To him who had been pointed out, to pray
 That he vouchsafe his name to my desire.
 And thus he graciously began to say:
 "Your courteous request delights me so,
 I cannot from you, will not, hide away.

I am Arnaut who weep and singing go;
 Contritely for past folly I repine,
 And blithely see the hoped-for morning glow.
I pray you now by Influence Divine
 That guides you to the summit of the stair,
 Be timely mindful of this pain of mine."—
Then hid he in the fire that makes them fair.

Arnaut Daniel, Provençal poet often referred to by Dante, who gives his words in the Provençal tongue, preserving with exquisite art the rime and cadence

XXVII

THE WILL OF THE PILGRIM OF ETERNITY IS
PURIFIED

*Third and last
night on the
Mountain (cf.
beginning of
Canto ii)*

As when the earliest rays of dawning quiver
Where shed His blood the Maker of the light,
High Libra lamping over Ebro-river,
And Ganges-wave at noontide burning bright,
So hung the sun; and day being nearly o'er,
Appeared to us God's Angel benedight.
Standing without the flame upon the shore,
He sang: "Blest they who pure in heart abide!"—
In voice melodious, than ours far more.
Then: "No one farther goes, souls sanctified,
Unbitten by the fire; be thither sped,
Not deaf to chanting from the farther side."—
As we drew nearer to him, this he said:
And, listening, I such became in mien
As he who in the burial pit is laid.
Up started I, with clasping hands, and keen
Glance at the fire, and vivid memory
Of burning human bodies erewhile seen.
My kindly Escorts turned about to me,
And Virgil thus address me: "Son of mine,
Here is no death, though well may torment be.
Recall, recall! when layest thou supine
On Geryon's shoulders, still I safely led;
And how then now, less far from the Divine?
What though a thousand years within the bed
Of this same fire thou didst abide, believe
It could not hurt a hair upon thy head.
And if perchance thou deem that I deceive,
Draw nigh it, and with proper hands assay
Upon the border of thy garments. Give
Fear to the wind,—put every doubt away;
Turn and come hither with security."—
Yet against conscience did I rooted stay.

Seeing me stand yet rooted stubbornly,
 "Now look, my son," exclaimed he with a sigh,
 "There is this wall 'twixt Beatrice and thee."—
As opened Pyramus his dying eye
 At name of Thisbe, and gazed at her, while flew
 Over the mulberry the purple dye;
So turned I, when my stubbornness withdrew,
 To my wise Leader, by the name beguiled
 That ever wells in memory anew.
Whereon he shook his head at me, and smiled:
 "What, would we tarry here?"—as when we win
 With proffered apple an unwilling child.
Then in advance of me he entered in
 The fire, entreating Statius to come last,
 Who for a long way back had been between.
When I was in, I would have gladly cast
 Myself in molten glass for solacement,
 So beyond measure was the burning blast.
To comfort me, my kindly Father went
 Ever discoursing but of Beatrice,
 Saying: "Her eyes seem now upon us bent."—
Beyond, a voice was singing, and by this
 Conducted, and to this attentive quite,
 We issued forth where mounts the precipice.
"Come, all ye of my Father benedight!"—
 Rang from within a light there manifest
 So that I could not look, it was so bright.
"Night comes," it added, "and goes the sun to rest;
 Then quicken up your pace and do not stay,
 While yet not wholly darkened is the west."—
Straight upward through the rock mounted the way,
 Directed so that I, before me there,
 Cut off the sinking sun's last level ray.
And both I and my Sages grew aware
 Of sunset, by my shadow vanisht thence,
 When we had made brief trial of the stair.

And ere within one dim circumference
 The wide horizon mingled sea and shore,
 And Night held sway with all her influence,
 Each of us on a stair was bedded; for
 The mountain-law deprived us of the will
 And of the power of there ascending more.
 Just as, while ruminating, goats grow still,
 However bold and nimble they had run
 Over the heights before they browsed their fill,
 Husht in the shade while blazes hot the sun,
 Watcht by the herdsman leaning on his rod,
 Who, leaning thus, attends them every one;
 And as the shepherd, stretcht upon the sod,
 Watches by night his quiet flock beside,
 That no wild beast may scatter it abroad:
 Even so did we at such an hour abide,
 I like the goat, they shepherdlike, all three
 Hemmed in by lofty rock on either side.
 Little without could there be seen by me;
 But in that little saw I more intense
 The stars, and larger than their wont to be.
 So musing and so gazing, somnolence
 Fell on me, such as oftentimes before
 They come about, gives tidings of events.
 That hour, I think, when through the eastern door
 First on the mountain Cytherea beams,—
 Who fired with love seems burning evermore,—
 A Lady young and fair I saw, in dreams,
 Who through a meadow land appeared to go
 Gathering flowers, and singing said, meseems:
 "If any ask my name, then let him know
 That I am Leah, and I move alway
 Fair hands to wreathe myself a garland so.
 Here at my glass I joy in my array;
 But never does my sister Rachel rise
 Up from her mirror where she sits all day.

*Dante's third
 dream of pres-
 age: Leah and
 Rachel,—the
 Active Life and
 the Contempla-
 tive*

She yearns to look in her own lovely eyes,
As I to deck me with my hands am yearning:
Her, seeing, and me, doing satisfies."—
Through splendors of the dawn already burning
(That rise to pilgrim hearts so much more sweet
As less remote their hostel, home returning),
The shades of night were now departing fleet;
And slumber having with them fled away,
I rose, seeing my great Masters on their feet.
"That sweet fruit which, through many a branchingspray,
Ye mortals go seeking with little ease,
Shall set at peace thy hungerings today."—
Virgil began to me in words like these,
And never were there guerdons that could cope
With suchlike rapture-giving largesses.
Such longing upon longing for the slope
Came over me, at every step I could
Perceive my wings becoming fledged with hope.
When all the stairs were traversed, and we stood
Upon the uppermost, did Virgil turn
His eyes on me with wistful fatherhood;
"Son, thou hast lookt upon the fire eterne
And temporal, and comest to a place
Where, of myself, no further I discern.
I brought thee here by intellect and grace;
Henceforth let thy good pleasure guide thy going:
Thou art beyond the steep, the narrow ways.
Look how the sun is on thy forehead glowing,
Look at the grass, the tender shrubs, the bloom
That here the soil is willingly bestowing.
Until the lovely eyes rejoicing come,
Which weeping made me come to lead thee thence,
Here canst thou sit and canst among them roam.
Await no more my word or influence:
Upright is now thy will, and sound, and free,
And wrong to disobey its bidding: whence
Lord of thyself I crown and miter thee."—

XXVIII

THE EARTHLY PARADISE CROWNING THE MOUNTAIN

Soon after sunrise on the fourth day. Dante, no longer guided but followed by the two great Masters, is walking on the level upland

Now eager for exploring the divine
 Evergreen forest dense, that screened the day,
 So newly-risen, for these eyes of mine,
 I leave the mountain-brow without more stay,
 And slowly, slowly through the plain advance,
 That everywhere breathes fragrance of the May.
 A soft air, subject to no variance,
 Continually stroked me on the brow
 As lightly as when gentle zephyr fans;
 And tremblingly responsive, every bough
 Was bending all its foliage what way
 The Holy Mount cast the first shadow now;
 Yet did they not so violently sway
 That any little bird on topmost limb
 Was fain forsake the practice of his lay,
 But might, while chanting the full joy in him,
 Welcome the breath of morn the leaves among,
 That ever bore a burden to his hymn:
 From bough to bough goes gathering such song
 Through the pine forest on Chiassi's shore,
 When forth by Æolus Scirocco is flung.
 So far already through the woodland hoar
 My lingering feet had borne me, that I knew
 Where I had entered into it, no more;
 When lo! a brooklet cut my pathway through,
 Rippling along toward my left, and bending
 The grasses that along the margin grew.
 All waters here in purity transcending,
 Would seem commingled in comparison
 With this whose limpid wave conceals no blending,
 Although it darkly, very darkly run
 Beneath perpetual shade, unpenetrated
 Ever by radiance of moon or sun.

Now Classe, from the Roman name of the port of Ravenna (Classis)

My footsteps tarried, but mine eyes elated
Passed to alight beyond the rivulet
On the fresh May profusely variegated;
And there appeared (as when a thing is met
All of a sudden, leading thought to stray
For the great wonder, and all else forget)
A Lady, who went her solitary way
Singing and culling flower from flower, whereof
The coloring made all her pathway gay.
I said: "Pray, Lady fair, in rays of love
Basking, if I may trust thy countenance,
Which mirror of the heart is wont to prove,
Now be it thy good pleasure to advance
Toward the margin of this brook, and sing,
So that I better understand thy chants.
In place and mode thou dost to memory bring
Proserpina, that time when forfeited
Her mother her, and she herself, the spring."—
As turns upon the floor with even tread
A lady in the dance who hardly sets
Foot before foot, even so above the bed
Of scarlet and of yellow flowerets,
She turned to me with maidlike innocence
And drooping eyes, and to the rivulet's
Border approaching, did so recompense
My praying, that the dulcet melody
Was borne to me, together with the sense.
When she was where the grass begins to be
Bathed by the ripples of the beauteous river,
She raised the guerdon of her eyes on me.
I think there glowed so bright a luster never
Beneath the lids of Venus, by her son
Empierct with dart from his unwilling quiver.
She smiled, erect upon the margin yon,
Trailing manifold colors with her hands
Of flowers upon the highland never sown.

*The Lady
presaged by the
dream of Leah,
as Rachel pres-
ages Beatrice*

Three steps of river hindered more advance;
 But Hellespont, where Xerxes passed of yore
 (A bridle still to all human arrogance),
 Was never by Leander hated more
 Because 'twixt Sestos and Abydos swelling,
 Than that by me for barring passage o'er.
 "Ye are newcomers," she began her telling,
 "And so my smiling in this place elect
 For human nature as a native dwelling,

*Psalm xcii, 4,
 "Delectasti me,
 Domine in fac-
 tura Tua" (Thou,
 Lord, hast made
 me glad through
 Thy work)*

Perchance awakens in you some suspect;
 But the Psalm *Delectasti* sheds a ray
 Of light that may discloud your intellect.
 And thou in front, who didst entreat me, say,
 Wouldst thou hear more?—By thy solicitude
 Prompted, I came to do it quite away."—

*See the long note
 at end of canto*

"The water," said I, "and the murmuring wood
 Impugn within me new belief, thereto
 In contradiction, as I understood."—

Whence she: "How from their proper cause ensue
 The things occasioning thy wonderment,
 Will I declare and purge thy inward view.

The Good Supreme, sole in itself content,
 Created man for good, and peace eterne
 Pledged him by giving him this tenement.

Here, by his fault, short while did he sojourn;
 By his own fault, to travail and to woe
 Did innocent joy and pleasant pastime turn.

That the disturbances produced below
 By exhalations of the land and sea
 (That after heat, as far as may be, go)

Might wage no war upon humanity,
 Rose heavenward up so high this mountain here,
 And is above the guarded gateway free.

Now since, in circuit with the primal sphere,
 The universal air is rolling round,
 While it remains unbroken anywhere,

This motion strikes the summit, disembound
In living ether all, and makes the dense
Forest, being a thicket, to resound.
Within the smitten plant has residence
Power to impregn the breeze, and this henceforth,
In whirling, sheds abroad that influence.
Conceived and childed so on yonder earth
Are various trees of virtue various,
According as its clime and soil have worth.
Rightly considering the matter thus,
That without visible seed some plants take root
In yonder earth, should not seem marvelous.
And thou must know that where thou setst thy foot
The holy upland every seed contains,
And never yonder can ye pluck such fruit.
The water that thou seest wells not from veins
Which vapors, by the cold condensed, restore,
Like river that now loses breath, now gains,
But from a fountain constant evermore;
And will divine replenishes that source
By all that forth its double rivers pour.
On this side, it flows downward with the force
That takes man's memory of sin away;
The other, that of all good done, restores.
It is called Lethë here, as Eunoë
On the other side, nor doth the working speed
Till of the taste of both ye make assay.
This every other savor doth exceed.
Now, though thy thirst may be so satisfied
That of more telling there be little need,
A corollary will I grant beside,
Nor deem I the less dear to thee my granting,
If it beyond the pact be amplified.
Who anciently the golden age were chanting,
And its felicity, about this place
Dreamt peradventure, while Parnassus haunting.

*The Poet must
sometime have
dwelt by a
torrent near its
source in the
mountain snow,
which, melting
in the sun and
freezing at
night, keeps
the breast of
the stream
summer-long
swelling and
subsiding*

Here without guile took root the human race;
 Here is all fruitage, here the prime unbroken;
 This is the nectar they unite to praise."—
 Then looking to my Poets for a token,
 I noted how with smiling mien they brooked
 The parable that lastly had been spoken;
 Then to the Lady fair again I looked.

Note

This is one of the many cantos wherein Dante tries to rib his poetry with positive science,—unscientific as much of it proves to be.

In Canto xxi, ll. 40-57, Statius had explained to Dante that above the Gateway of Purgatorio proper,—the uppermost of the three mystic steps whereon the Vicar of Peter has his feet,—there is no earthquake, nor rain nor hail nor mist, in short, no climatic alteration or meteorological change, such as the lower parts of the mountain, being purely natural, are subject to. Here, however, Dante sees a running stream, feels a breeze upon his brow, hears a sighing in the forest whose leaves and sprays are all bent toward the west under the steady stress of the eastern tradewind. All this appears to contradict what Statius had told him, so that he is full of doubt and wonder. Accordingly when the beautiful Lady (Matilda, Canto xxxiii, l. 119) invites him to ask questions, he begs her to explain this contradiction.—The substance of her explanation is as follows: "My smiling is explained by the Ninety-second Psalm, 'For Thou, Lord, hast made me glad through Thy work.'" As to the wind (ll. 97-99), "this passage," says Moore, "describes the exemption of the Earthly Paradise from the storms generated on the lower earth by the exhalations which, proceeding from the water and the earth, rise as far as they can, following the heat by which such exhalations are drawn up." (Studies in Dante, I, 131.) Here, as everywhere, Dante followed the science of his time, which itself followed Aristotle's *Meteorologica*. But the wind here on the upper mountain is due to a very different cause: the revolution of the Primum Mobile (Milton's "that first moved," Par. Lost, B. iii, 483), *la prima volta*, or first moving sphere. It is this that, carrying with it the upper air from east to west around the stationary earth, causes the steady current or tradewind which bends the leaves all one way and makes the forest murmur like that on Classe's shore (la Pineta di Ravenna). As to the water:—In many places (e.g., Purg. Canto v, ll. 109-123; Canto xiv, ll. 31-36) Dante deals with the action of the moisture in the air, forever replenishing the rivers at their sources in the mountains. But here the two streams, Lethë and Eunoë, issue at two sides from a fountain, steady and sure, that is constantly fed by direct interposition of the Will of God. Thus Dante's doubts are solved, but the Lady volunteers a "corollary," identifying the Earthly Paradise with the Age of Gold of the Poets, two of whom are present and are pleased.

XXIX

THE MYSTIC PROCESSION OF THE CHURCH
TRIUMPHANT

The Lady, in the manner of a lover,
Resumed her singing, when her words were done:
"Blessed are they whose sins are covered over."—
And as the nymphs were wont to go alone
Among the woodland shadows, with endeavor
Some to behold, some to avoid the sun,
She then, against the current of the river,
Followed the bank, and I with her abreast,
Brief paces with brief paces matching ever.
Between us not a hundred steps were paced,
When both alike the margins made a bend,
So that toward the East again I faced.
Nor yet, so going, had we far to wend
Before the Lady fully turned about
Toward me, saying: "Look, brother, and attend."—
And lo! a sudden luster ran throughout
Every quarter of the forest vast,
So that of lightning I was put in doubt.
But since the lightning, as it comes, is past,
And this still brightened more and more the wood,
"What thing is this?"—within my thought I cast.
Then did a melody delightful flood
The illumined air, whence holy ardor made
Me fain to reprobate Eve's hardihood;
For there, where both the Earth and Heaven obeyed,
The woman only, and but just created,
Would underneath not any veil be stayed;
Whereunder, had she but devoutly waited,
So should I that ineffable content
Have sooner had, and had it unabated.
While I amid so many first-fruits went,
Of the eternal joy, and all upstrung,
And evermore on greater joyance bent,

*Vulgate Psalm
xxxi, 1, "quorum
tecta sunt
peccata"*

In front of us, the verdant boughs among,
The air as if by fire enkindled grew,
And the sweet sound was now perceived as song.
O holy Virgins! now did I for you
Hunger or cold or vigils never shun,
Need goads me to implore the guerdon due.
Pour forth for me thy waters, Helicon,
Urania sustain me with thy chorus,
To put in rime things hard to think upon!
The wide tract of the middle distance bore us
The show of seven trees of gold, not far
Beyond, in false presentment there before us;
But when so near approacht to them we are,
That common traits which lead the senses wrong
Forfeit by distance no particular,
The force that makes discourse of reason strong
Perceived at length that candlesticks were they,
And heard "Hosannah" in voices of the song.
Aloft was flaming now the fair array,
Far brighter than the Moon who lamps the skies
At midnight in her monthly course midway.
Thereon I turned about with wild surmise
To the good Virgil, who thereto replied
With like amazement in his startled eyes.
Thence turning back my vision, I descried
Those high things moving on to us so slow
They would have been outstript by the new bride.
The Lady chided me: "Why yearning so
Only to gaze upon each living light,
That what comes after them thou dost forgo?"
Then, as behind their leaders, came to sight
A people in white raiment,—never seen
Was here upon the earth so pure a white.
The water on my left was full of sheen,
Reflecting back the left-hand side of me
As in a mirror, when I lookt therein.

When I had gained such place upon the lea
That separated me the brook alone,
I stayed my steps, the better thus to see,
And saw the flamelets forward move, a zone
Of painted air behind them leaving, so
That they appeared like painters' brushes drawn;
And thus the air above remained aglow
With seven stripes, containing every hue
Of Delia's girdle and Apollo's bow.

*The lunar and
solar spectrum*

These pennons farther than my range of view
Were streaming rearward; by my estimate
Ten steps asunder were the outer two.

Under so fair a sky as I relate,
By two and two came Elders twenty-four,
Their brows with flower-de-luce incoronate.

*Books of the
Old Testament*

They all were singing: "Blessed thou before
The daughters all of Adam; blessed be
Thy loveliness forever and evermore."—

Now when no more the chosen company
Footed the flowers and tender herbage seen
Upon the margin opposite to me,

As follows light on light in the serene
Heaven, came after them four living things,
Each one incoronate with frondage green.

The Gospels

Every one was feathered with six wings
Studded with eyes; the eyes of Argus thus,
If living, might be full of visionings.

I lavish no more verses to discuss
Their form, O Reader! other charges bind
So, that perforce I am penurious.

But read Ezekiel, and call to mind
How he beheld them from the quarter cold
With cloud approaching, and with fire and wind;

As thou shalt find it in his pages told,
Such were they,—save as to their pinions, John
Varies from him, and with the saint I hold.

Within the space among those four came on,
 Triumphal, rolling on two wheels, a Wain
 That forward by a Gryphon's neck was drawn.

Up he extended both his wings between
 The middle striping and the three and three,
 That none took hurt from being cleft amain.

How high they rose no human eye could see;
 Where he is bird his limbs of gold are wrought,
 The others white, but mingled ruddily.

With car so beautiful Rome honored not
 Or Scipio or even Augustus,—nay,
 Poor were the Sun's to such a chariot,
 The chariot of the Sun which, driven astray,
 Was burnt at Earth's devoted orison,
 When Jove was just in his mysterious way.

At the right wheel, in dance came whirling on
 Three ladies: one of such a ruddy glow
 As haply in the fire were seen of none;
 Such flesh and frame the second one did show
 As out of emerald she had been made;
 The third appeared like freshly fallen snow.
 Now by the white appeared they to be led,
 Now by the ruddy lady, by whose lay
 The others timed their swift or tardy tread.

Beside the left wheel four made holiday
 In purple raiment, following as guide
 One in whose head three eyes lookt every way.
 Behind all those described thus, I descried
 Two aged men clad with a difference,
 But like in bearing grave and dignified.

One seemed adept in the experiments
 Of high Hippocrates, whom Nature made
 For th' animals she holds in preference;

The other, who was carrying a blade
 Gleaming and sharp, showed care so opposite
 That, though this side the stream, I was afraid.

*The Gryphon
 who draws the
 Car of the
 Church typifies
 the union of the
 Divine and the
 human in the
 Saviour. The
 middle stripe of
 the seven colors
 is between his
 wings*

Love

Hope

Faith

*Guided by Pru-
 dence, who sees
 past, present,
 future*

*The beloved
 physician,
 St. Luke*

St. Paul

Thereafter saw I four of humble plight;
And behind all an aged man alone
Walking in trance, but yet acute of sight.
These seven, like the company first shown,
Were habited in white; yet not like those
Around the forehead wore a lily crown,
But rather flowers of crimson, and the rose:
Onlooker would have sworn, if near them not,
That they were all aflame above their brows.
When over against me was the Chariot,
Thunder was heard; whereby that worthy band
Was interdicted further march, methought,
There with the vanward ensigns brought to stand.

*Minor Epistles
and Apoca-
lypse (Revela-
tion of St.
John the
Divine)*

XXX

THE REPROACHES OF BEATRICE

*See the long
note at the end
of this canto*

*The symbolical
Seven Candle-
sticks guided as
Charles's Wain
here guides the
mariner*

When the Septentrion of highest Heaven
That set or rising never knew, nor pall
Of any cloud save that of sin, had given
To every creature there processional
Such due direction as is ever sought
From that below by homing pilots all,—
When that stood still, the people true of thought
First come 'twixt Gryphon and Septentrion,
As to their peace turned to the Chariot.
“Come with me, with me, Bride, from Lebanon,”
Cried one like Messenger from Heaven, in song
Thrice over, and so the others every one.
And as the blest, when the last trump has rung,
Shall each rise lightly from the funeral urn
With Hallelujah on requickened tongue,
So on the Car Divine did I discern
A hundred at such Elder's call upstand,
Angels and ministers of life eterne.
“Blessed be thou that comest!” cried that band,
Filling the air with flowers along the way,
“O give ye lilies all with liberal hand!”—
How often have I seen at break of day
The region of the East all roseate,
And else the limpid sky in fair array,
While overshadowing mists so mitigate
The rising splendor that these eyes of ours
Encounter it awhile with gaze sedate,—
So in the bosom of a cloud of flowers
Flung in the air and drifting to the ground
From the angelic hands in blossom showers,
In veil of white, with olive fillet crowned,
Appeared to me a Lady in mantle green,
With color of living flame invested round.

And to my spirit that so long had been
 Out of her presence, which did ever move
 Me to stand trembling and abasht of mien,
Virtue descending through her from above
 Attested, without witness of the eye,
 The great tenacity of early love.
No sooner smote my sight the virtue high
 Which had already pierct me through the breast
 Before my early boyhood had gone by,
Than to the left as trustfully I pressed
 As to the mother does the child, distraught
 By terror or by grief, to manifest
To Virgil: "In my pulses beats no jot
 Of blood that does not quiver; I perceive
 The early flame beneath the ashes hot."—
But gone was Virgil, leaving me to grieve,
 Virgil, to me a father passing dear,
 Virgil from whom salvation I retrieve,
Nor all that lost our ancient mother here
 Availed to keep my cheeks, though cleansed with dew,
 From being stained again with many a tear.
"Dante, because Virgilius withdrew,
 Do not weep yet, not yet a-weeping fall:
 Another sword has yet to pierce thee through."—
As stands at stern or prow an admiral
 To inspect the service, and to cheer the men
 Upon the other ships to prowess all,
At the left margin of the chariot,—when
 I turned about on hearing mine own name
 Which here indeed I cannot choose but pen,—
I saw the Lady, she before who came
 Veiled underneath the angelic festival,
 Direct her eyes to me across the stream.
Though, circled with Minerva's coronal,
 The ample veil descending from her head
 Gave forth but faint glimpse of her form, withal

Austerely, and with queenly bearing dread
 Continued she, as who in saying this
 Still left the hottest utterance unsaid:
 "Look at us well, we are, we are Beatrice;
 How didst thou deign to come unto the Mount?
 Knewest thou not that man is here in bliss?"—

Mine eyes fell down into the limpid fount,
 But seeing myself reflected, did I turn
 Back to the lawn again with bashful front.

As to the child appears the mother stern,
 So she appeared to me; for bitter food
 Is pity, and tart in flavor, though it yearn.

She held her peace, and the angel multitude

Psalm xxx, 1-8 — Chanted: "In Thee, Lord, do I put my trust,"
 But beyond "set my feet" did not conclude.

As, on the back of Italy, the gust

Slavonic doth the living rafters sheathe
 With drifted snow soon frozen to a crust,

Which melts and trickles down if only breathe
 The land where shrink the shadows, and appears
 Like wax that liquefies the flame beneath,—

So I remained with neither sighs nor tears
 Before the song of them who chanting go
 After the notes of the eternal spheres.

But when I heard their tuneful pity flow
 More sweetly than as if it were exprest:

"Lady, why dost thou break his spirit so?"—

97—The ice that was about my heart comprest,
 To breath and water changing, gusht forth hot
 Through lips and eyes with anguish from my breast.

Still from the same side of the Chariot,

Turned she to that compassionate array

Her words, her attitude yet moving not:

"Ye keep your watch through the eternal day
 So that nor night nor slumber robs from you
 One step the world may walk along its way;

Thus to my answer greater heed is due
That yonder weeper understand me, whence
Of equal measure may be guilt and rue,
By work not only of the wheels immense
Guiding all seeds toward their destined places
According as the stars rain influence,
But by the guerdon of celestial graces,
Which have so lofty vapors for their showers
That nevermore our sight their fountain traces,
Such, virtually, was this friend of ours
In his new life, that issue marvelous
Was to be lookt for from his native powers.
But all the wilder and more mischievous
Is an unweeded garden grown to seed,
The more the soil is rank and vigorous.
Whiles I sustained him with my face indeed,
The light of my young eyes upon him turning;
And tow'rd right issues followed he my lead.
25 ✓ When I had crossed my second threshold, spurning
That earthly life, the heavenly to inherit,
Then he forsook me for another yearning.
So, when arisen out of flesh to spirit,
Waxing in beauty and in worth, I grew
Less precious to his mind, and of less merit;
And his feet wandered by a way not true
After false images of good, pursuing
Promises unredeemed with payment due.
To summon him away from his undoing,
The invocation of no dream or vision
Availed to me,—so little was he ruing.
He fell so low, no means for the remission
Of sin in him yet in my power was lying,
Save showing him the people of perdition.
For this I gained the portal of the dying,
And to that one who led him here were spoken
My supplications mingled with my sighing.

High fiat of the Almighty would be broken

Were he to traverse Lethë without scoring

Due payment of such viand, certain token

Of deep repentance with hot tears outpouring.”—

Note

No sooner has the divine Chariot come to a standstill, than there arise upon it a hundred ministers and messengers of eternal life, singing and flinging up a cloud of flowers, in the midst of which appears to the poet a Lady clad in the tricolor of the Christian virtues. Her robe is of the hue of living flame, and her mantle green, but of these the poet seems only to have a glimpse, for she is all shrouded in a white veil flowing down from the head where it is filleted with the frond of Minerva,—the olive garland, symbol of wisdom and peace. His pulses all astir with the tokens of the old flame (*veteris vestigia flammæ*), the poet turns to share the transport with his wise guide, his beloved father; but Virgil, who has never failed him in distress, is not permitted to be a partaker of his joy. With a subtle suggestion of man's first forfeiture of Paradise, the poet betrays a pathetic weakness, making us aware that even in this supreme moment of revelation and attainment, his strongest sentiment is that of regret for his lost master. A great flood of human feeling rolls over him, the “light of higher eyes” is darkened, and he yearns backward even as Orpheus did after the vanishing shade of his Eurydice.

This is the most humanly significant moment in the poem. Virgil signifies for him all grace of art, all serenity of reason, all human amenity,—all that the Parthenon typifies in contradistinction from the Cathedral of the Christian. It is not without a pang that the poet can give up all this, even at the moment of the fulfillment of his unexampled quest, even now when he stands at last in the presence of Beatrice. Probably many readers will share Dante's sense of bereavement in the loss of the gentle Pagan Sage.

At this moment when his face is darkened with tears of vain regret, in the hush of song, in the lull of the angelic festival, a woman's voice, terrible in its sweetness, stabs him with his name, as with premonitory sting of the sword by which his tears are yet to flow:

“Dante, because Virgilius withdrew,

Do not weep yet, not yet a-weeping fall:

Another sword has yet to pierce thee through.”—

Henceforth, in this and the following canto, images of war predominate. The Lady's attitude is one of command,—like an admiral she stands on the left or Old-Testament side of the Chariot. The warm color of her inner vestment is now wholly shrouded by the long flowing white veil, through which he can divine her form as through a glass darkly. There is some cheer in the touch of green (*fior del verde*) in the olive garland; love being hidden, he must make the best of faith and hope. With queenly sternness, like one who

keeps back her hottest words, she bids him look well at her as she declares herself by name:

"I am indeed Beatrice!"

Dante! Beatrice! It was not thus he had dreamed in the New Life that her name should be linked with his!—With superb irony, referring to his besetting sin of pride, she demands:

"How didst thou deign to come unto the Mount?"

Instead of looking at her as she bids, he lets fall his eyes, but seeing his shamefast features reflected in the clear brook, he is fain to turn them to the grassy margin, where they rest upon the color of Hope.

Taking advantage of a pause, the Angels now intone the Psalm, "In Te, Domine, speravi,"—"In Thee, O Lord, do I put my trust" (Ps. xxxi), or in the Catholic version of the Vulgate (Ps. xxx), "In Thee, O Lord, have I hoped."

The divine compassion of the angel voices melts all the ice which had congealed about the heart of Dante, who is seized with an agony of contrite tears. This passion of tears is emphasized by the sublime similitude of the freshet from the snowy Apennines. It is a narrow criticism which has pronounced this similitude to be "too elaborate." Its elaboration is calculated, like everything else in this poem, to support the design. Perhaps this is the only long poem in literature in which all the decoration subserves a structural purpose. The matter is so important that it must here be dwelt upon for a moment.

Dante, Virgil, Beatrice, each one alongside of the personal and the human, symbolizes a whole system of ideas. Virgil represents that partial vision of truth which it may be given to human philosophy to attain. Beatrice represents that seeing of God face to face, that perfect revelation of truth, which to the thought of the poet is summed up in the word Theology. The nebula of ideas of which the man Dante is the type is nothing less than the whole sinful but aspiring nature of man stumbling on the altar steps that lead from Nature up to the highest possible knowledge. From his brow the seven P's, each emblematic of a whole category of sins, have been erased one by one by the angels who guard the successive cornices by which he has climbed the mountain that straightens those whom the world made crooked (Canto xxiii, l. 126). But the merely formal cancellation of sin typified by this action does not satisfy the conscience. Divine Justice requires a deeper participation,—a breaking up of the ice about the heart,—what Protestant Theology was afterward to emphasize as Conversion. Hence before the final rite of immersion in Lethë, which is to blot out, not sin merely, but the very remembrance of sin, Beatrice must sharply recall to Dante's mind his offenses against her, in order that he may make confession before men and angels with every evidence of contrition. The confession which Dante so solemnly makes is by no means merely symbolic, but truly personal: hence the necessity of recording his own name. He is about to partake of that "sweet oblivious antidote" which shall

"Purge the stuff bosom of that perilous stuff
Which weighs upon the heart,"

and in making this pathetic confession he is performing the most spiritually consoling act of his life. The importance then of the inward breaking up as preliminary to all outward, formal absolution cannot be too strongly emphasized.

It was Dante's purpose, as is shown by his letter to Can Grande, to blend in his poem the personal and human experience with the universal. Nowhere more than in this canto is the allegory fused with the personal fact. All is personal and all is symbol. This canto and the next form together a personal record of thrilling spiritual significance. Here the allegorical mode in art reaches its utmost height. One may perhaps feel that the delineation of Virgil is on the whole more sympathetic than his delineation, after this point and throughout the *Paradiso*, of Beatrice. So one may prefer the marble splendor and pure symmetry of the Parthenon to the pinnacles and dim religious light of the Cathedral. A liberal criticism will recognize in each an ultimate outreach of human faculty. Dante's art is incomparably more ample than that of the Cathedral builders, who render perfectly the terrors and mysteries of religion, but in the matter of human interest fall into the grotesque. Dante's classic taste keeps the grotesque within bounds, so that he is able more than they, and more than any other artist, to render the beauty of holiness, while never getting away too far from human nature and experience, necessarily the subjects of all acceptable art.

XXXI

DANTE'S BITTER CONFESSION

"O thou who art yon side the sacred river,"
 Aiming her speech at me by thrust, that through
 The cutting edge alone had made me quiver,
 Pursuing without truce began she anew,—
 "To such a heavy charge is requisite
 Thine own confession: speak, speak, is it true?"—
 So great the perturbation of my wit,
 Though my tongue moved, it was with such delay
 That first my voice had died away on it.
 Granting short shrift, she urged: "What dost thou say?
 Answer me, for the memories that gnaw
 Are not yet by the water purged away."—
 Together intermingled shame and awe
 Constrained my lips to shape forth such a "Yes"
 As could be heard only by her who saw.
 As crossbow, tightened up with too great stress,
 Is shattered when the arrow forth is flung,
 Which strengthless from the target falls, no less
 Was I beneath this heavy charge unstrung,
 Pouring forth tears and sighs, and so undone
 The faltering voice was slow upon my tongue.
 "In thy desires of me that led thee on
 To love the Good Supreme," then did she say,
 "Beyond which aspiration there is none,
 What thwarting trenches or what cables lay
 Across the avenue of thy advance,
 That thou hadst need to strip thy hope away?
 And what allurements in the countenance
 Of others, or what advantage didst thou spy
 That thou shouldst linger for their dalliance?"—
 After the heaving of a bitter sigh
 My lips for utterance were almost sealed
 And with great effort shaped out a reply.

*The cutting edge
 that made Dante
 quiver is the
 intolerably sweet
 and unsparing
 review of his
 life in the fore-
 going address of
 Beatrice to the
 angels*

12

24

Weeping I murmured: "Present things that yield
Fallacious joy, allured my steps aside

36 ——— Soon as your countenance became concealed."—

And she: "Hadst thou been silent, or denied

What is confest, the record would allege

Thy guilt no less, by such a Judge descried.

But when the sinner's scarlet cheeks are pledge

Of self-accusal, in our Court and Fane

The grindstone is whirled back to blunt the edge.

Howbeit, in order that thou now sustain

Shame for thy fault, and be of stouter soul

When thou shalt hear the Sirens sing again,

Awhile the sowing of thy tears control,

And hearken how my flesh when laid away

48 ——— Ought to have led thee to the counter-goal.

Never did Nature, never Art convey

Such rapture to thee as those features fair

That held me, and are scattered in decay,

And if my dying left thy soul so bare

Of joy supreme, what mortal hankerings

Ought ever have allured to baser care?

At the first shaft of perishable things

Thou oughtest truly to have soared aloof

With me from such concern; nor should thy wings

Have been weighed downward to abide the proof

Of further strokes, whether of dainty maid

60 ——— Or other vanity of brief behoof.

For two or three the fledgling may be stayed,

But in the sight of the full-plumaged bird

Vainly the bolt is sped or net is laid."—

As children stand abasht without a word,

But listening with eyes upon the ground,

Conscious and sorry for the fault incurred,

So stood I; and she said: "Since thou hast found

Pain in the hearing, lift thy beard,—thou must

Receive, by looking, yet more grievous wound."—

With less reluctance is an oak robust
 Wrencht up by gale that scours across the sprays
 72 From Libia, or stricken by our Alpine gust,
 Than did I at her word my chin upraise;
 And when by "beard" invited to the viewing,
 Full well I felt the venom of the phrase.
 And my uplifted eyes, their gaze renewing,
 Plainly distinguisht those primordial creatures
 How they were pausing from their blossom-strewing;
 And these mine eyes, as yet uncertain teachers,
 Showed Beatrice turned to the Animal
 That is one single Person in two natures.
 Beneath her veil, beyond the stream withal,
 She seemed beyond her ancient self to go
 More than outwent she here the others all.
 The nettle of remorse there prickt me so
 That what once most with love seductive drew
 Now most of all things seemed to be my foe.
 Such self-conviction gnawed my conscience through,
 I fell undone; what then upon me passed,
 That knows she best who gave me cause thereto.
 When heart revived my outward sense at last,
 Appeared the Lady whom I had found alone,
 Above me, saying: "Hold fast to me, hold fast!"—
 Me throat-high in the river had she drawn,
 And, haling me behind her, was she light
 As any shuttle o'er the water gone.
 When I drew nigh the margin benedight,
 "Purge me," so sweetly did I hear the sound,
 Remember it I cannot, much less write.
 The Lady fair then put her arms around
 My head, and plunged me under, so embraced,
 Till fain to drink the water; then she crowned
 The whole by leading me, thus rendered chaste,
 Within the measure of the lovely Four,
 Who each with guarding arm my shoulder graced.

*Matilda draws
 Dante through
 Lethæ, which
 takes away
 grievous re-
 membrance of
 personal sin*

"Here we are nymphs, and stars in Heaven; before
Beatrice down to life on earth had gone,
We were ordained each one her servitor.

120 We lead thee to her eyes; but those three yon,
Whose vision searches with profounder quest,
Will sharpen to their jocund light thine own."—
So first they sang; then to the Gryphon's breast
Led me along with them; and at that spot
Toward us turned, was Beatrice at rest.

*Dante sees the
mystery of the
union of the
human with the
divine nature, but
not directly, but
reflected in the
emerald eyes of
Beatrice*

"Take heed," said they, "to spare thy gazing not;
Thou art before the emeralds at last,
Whence Love of yore his arrows at thee shot."—
130 A thousand ardors, hotter than fire blast,
Held mine eyes fixed upon the eyes ashine
Which were in turn upon the Gryphon cast.

The Animal wherein two natures twine
Was gleaming there,—so in mirror gleams the sun,—
Now in the human, now in the divine.

Think, Reader, how I marveled, seeing yon
The Creature standing, as if inanimate,
Yet being transmuted in its eidolon!

140 While yet both full of wonder and elate,
My soul was breaking fast upon the food
That quenching causes thirst insatiate,
The other Three came forth, their attitude
In dancing their angelic roundelay
Approving them to be of nobler brood.

"Turn, Beatrice, O turn," so ran their lay,
"Thy holy eyes upon thy servant leal
Who moved his steps to thee from far away.

150 Of thy grace to us, graciously reveal
Thy smile to him, so that he may discern
The second beauty which thou dost conceal."—

O splendor of the living light eterne,
What dreaming poet ever has so paled
In shadow of Parnassus, or at its urn

So drunken, that his heart would not have failed
Endeavoring to render thee, how fair,
Beneath the harmony of heaven unveiled

160 When opening thy beauty to the air?

XXXII

ALLEGORY OF THE EVIL DAYS OF THE CHURCH

*Vision seen in
the Earthly
Paradise on the
morning of the
fourth day*

So steadfast and attentive was my eye
To satisfy my thirst decennial,
All other sense did in abeyance lie;
And so her holy smiling made me fall
In the old toils, that my indifference
Inclosed me on every side as with a wall;
When force perforce my sight was shifted thence
Tow'rd my left hand by those Divinities,
Because I heard from them a "Too intense!"—
And that condition of the sight, which is
In eyes but lately smitten by the sun,
Canceled awhile my vision after this.
But when my sight was for the less rewon
(The less compared with that superior
Splendor from which perforce I had withdrawn),
Turned on the right flank face about, once more
The glorious army stood to me revealed
With sun and with the seven flames before.
As changes front, 'neath cover of the shield,
A squadron with the standard, while yet not
The body of the army can have wheeled,
The knighthood of the heavenly realm that brought
The van up, all had wheeled and passed us by
Ere the front beam had turned the Chariot.
Back to the wheels did then the damsels hie,
Whereat the Gryphon moved his blessèd charge
So that no feather of him shook thereby.
The Lady fair who drew me to the marge,
And Statius and I fell in withal
Behind the wheel that curved with arc less large;
And thus, while passing through the forest tall,
Void by her fault who pledged the Snake amiss,
Our feet to angel music timed their fall.

*Too intense
personal vision
reproved by the
Church. Possi-
ble reference to
the traces of the
early flame
(xxx, 48)*

*Behind the right
wheel of the Car*

Three flights might carry along as far as this
An arrow, haply, loosened from the string:
At such remove alighted Beatrice.
I heard them one and all there murmuring
"Adam!"—then circled they about a tree
Bare on each bough of bloom and burgeoning.
Its foliage, which spreads accordingly
As it is towering upward, would for height
To Indians in their woods a marvel be.
"Blest art thou Gryphon, that thou dost not smite
With beak this tree that to the taste is sweet,
For anguish follows on such appetite."—
So round the sturdy tree the rest repeat;
Whereat the Animal of natures two:
"Thus to fulfill all justice it is meet."—
And, turning to the wagon-pole, he drew
It up beneath the widowed trunk,—whereon
That which came from it left he bound thereto.
Even as, when falls the great light of the sun
Downward, commingled with that radiance far
Which beams behind the heavenly Carp, anon
Burgeon our trees, and each its singular
Color renews, before the sun has set
Yoke on his coursers under other star:
So did the tree, of fronds so naked yet,
Revive and open out into a hue
Less than of rose and more than violet.
What hymn that throng then sang, I never knew,—
A matter not intoned in human chants,—
Nor could I bear the melody all through.
O could I picture sinking into trance
Those cruel eyes, of Syrinx hearing tell,
Those eyes that paid so dear long vigilance,
Into what drowsihood hereon I fell,
Like painter from the life would I portray:
Who would, must know to image slumber well.

Tree of Knowledge. The cross, whereof the wain-pole is symbol, was fabled to be of the wood of this tree

This tree, grafted with the cross, blossoms anew, as in spring when the sun is in the Ram just behind the sign of the Fishes, our trees renew verdure and bloom

The tale with which Hermes lulled Argus

Whence pass I to my waking, and I say
 A dazzling splendor rent the veil from me
 Of slumber, and a calling: "Rise, why stay?"—
 As, to see blossoms of the apple tree
 That makes the angels eager to be fed,
 And marriage feasts in Heaven eternally,
 Peter and James and John were upward led,
 And, overcome, recovered at the word
 Of Him who broke the slumbers of the dead,
 And saw their band to what it was restored
 By loss of Moses and Elias too,
 And changed again the raiment of the Lord;
 So I recovered, and so did I view
 Above me standing that compassionate Guide,
 Who my first steps along the river drew.
 "And where is Beatrice?"—perplexed I cried;
 "Sitting beneath the foliage freshly sprung,
 Upon its root behold her," she replied.
 "Behold around her the companion throng;
 The others with the Gryphon upward speeding,
 Singing a sweeter and a deeper song."—
 And if she spoke more words than the preceding
 I know not, so mine eyes were fixt upon
 Her who had shut me off from other heeding.
 Alone upon the bare earth sat she down,
 Left there as warder of the Chariot
 I saw made fast by Creature two-in-one.
 The seven nymphs a ring around her wrought,
 And in their hands the seven lampads lay
 That Aquilo and Auster extinguish not.
 "Here art thou forester but a brief day,
 And of that Rome where Christ is Roman, then
 Shalt thou a burgess with me be for aye.
 Whence, for the benefit of erring men,
 Observe the Car, and what thou canst descry,
 Having returned to earth, take heed to pen."—

Matilda

*Theology left to
guard the
Church, sur-
rounded by the
Seven Virtues*

So Beatrice commanded, and so I,
 To very foot of her commands devote,
 Whither she willed gave all my mind and eye.
 Never with fall so swift the lightning smote
 Out of a heavy cloud-bank, when it showers
 Down from that bourn which stretches most re-
 mote,

*Allegorical view
 of the history of
 the Church*

As now beheld I through the leafy bowers
 Swoop down the bird of Jupiter amain,
 Rending the bark and the fresh leaves and flowers,
 Thereon with all his might smiting the Wain;
 Whereat it reeled, like ship storm-buffedet,
 Wave-tost to starboard and to port again.

*The Roman
 Eagle*

I saw a she-fox glide with stealthy tread
 Quite into the triumphal Car thereon,
 And she appeared with wholesome food unfed.

Heresy

But for so foul a fault, with malison,
 My Lady put her to such flight as bore
 The fleshless framework of her skeleton.

Then, by the course that he had come before,
 I saw the eagle swoop into the ark
 Of the Chariot, and leave it feathered o'er.

*Donation of
 Constantine,
 Inf. xix, 115-
 118*

And out of Heaven a voice of sighing, hark!
 Such sighs as from a grieving bosom steal:
 "How badly art thou fraught, my little bark!"—

Thereon the earth seemed cleft twixt wheel and wheel,
 And thence I saw a dragon issuing,
 That upward through the Chariot thrust his tail;
 And like the wasp withdrawing forth the sting,
 He with malignant tail drew forth amain
 Part of the floor, and went off wandering.

*The schism be-
 tween Greek and
 Roman Church,
 or perhaps
 Islamism*

As fertile soil takes grass, the rest again
 Took on the plumage, given to satisfy
 Intent perchance benevolent and sane,
 And both the wheels were overrun thereby
 So quickly, and the chariot-pole o'errun,
 The lips are longer parted with a sigh.

*Corrupting
 gifts*

Corrupt relations of Papacy and French Monarchy. The scourging of the whore doubtless refers to the outrage upon the person of Pope Boniface (Canto xx, 85-90). Dante perhaps here personifies in himself the enemies of Philip the Fair

Removal of Papal See to Avignon. The strange animal must be the Car bestialized by the heads, representing the mortal sins

The holy structure, thus transformed, anon
 Heads over all its different portions bore,
 Three on the pole, at every corner one.
 The three were horned like bullocks, but the four
 With single horn had each the forehead crowned:
 Monster like this was never seen before.
 Secure as citadel on lofty mound,
 Sitting upon the Car appeared to me
 A wanton whore, darting her oglings round.
 And, as her warder, lest she taken be,
 Was standing at her side a giant brute,
 And now and then their kissing did I see.
 But since her roving eye and dissolute
 Was turned on me, that savage paramour
 Did scourge her from her head unto her foot.
 Then jealousy and fierce with anger, tore
 The Monster loose, and dragged so far withal
 That with the forest shielded he the whore
 From me, and shielded the strange Animal.

XXXIII

THE POET MADE PURE FOR THE ASCENT TO THE STARS

"O God, the heathen are come into Thine own!"

So did the weeping maids, now three, now four
Alternately, sweet psalmody intone;

*Seventy-ninth
Psalm*

And heavily sighed Beatrice, and wore
A listening look of such a plaintive grace
That Mary at the Cross changed little more.

But when the other virgins had given place
For her to speak, now upright on her feet,
She made reply to them with blazing face:

"A little while and me ye shall not meet;
And yet a little while," again she said,
"And ye shall look upon me, sisters sweet."—

*Gospel of John
xvi, 16. Alle-
gorically, the
restoration of
the Church*

Then sent she all the seven on, and made
To follow after, merely by a sign,
Me and the Lady and the Sage who stayed.

*The Lady
Matilda; the
sage Statius*

So went she, and had taken, I opine,
Scarcely ten paces, through the woodland faring,
When with her piercing eyes she smote on mine:

"Approach," commanded she, sedate of bearing,
"In order that, if I discourse with thee,
Thou mayst remain within an easy hearing."—

When I was with her, as I ought to be,
"Brother," said she, "why art thou diffident
To question, seeing that thou walkst with me?"—

As befalls people over-reverent
In speaking in the presence of the great,
Whose chattering teeth the living voice prevent,

So I, inapt for sound articulate,
Began: "You know, my Lady, what beseems
To me, because you know my poor estate."—

"I would not have thee henceforth by extremes
Of fear and shame," she answered, "made to quail,
Nor would I have thee speak like one in dreams.

*Dante addresses
her as if she
were a royal
personage:
Canto xxx, 70,
Par. xvi, be-
ginning*

*(Following the
reading of
Torraca)
So the ardent
prayer of Canto
vi shall be
answered; the
Hound of Inf. i
shall come.
The DXV,
whatever be the
date foretold,
may be an ana-
gram for DUX,
leader, or it may
be the emblem of
Christ*

Know that the vessel rent by dragon-tail,
Was and is not: but be the guilty aware
That Divine Vengeance fears no coat of mail.
Not always shall remain without an heir
The Eagle that emplumed the Chariot, whence
It grew a monster and then a prey: I bear
Sure witness, and foretell an influence
Of stars already close at hand to give
An era free from all impediments,
Wherein One, a Five-hundred Ten and Five,
God-sent, shall with the harlot do to death
That giant who doth now with her connive.
Perchance in cloudy talk I waste my breath,
Like Sphynx and Themis, unpersuasive thus,
Since in their mode the mind it darkeneth;
But fact erelong will be the Ædipus
Of this enigma, the hard knot untying,
Nor be to fold or field injurious.

*Do not let the
fear of the
mighty hinder
thee from telling
men that the
deed of Philip
the Fair is such
another crime as
that of the dis-
obedience of our
first parents*

Mark thou: and even as I am prophesying,
So do thou teach to those who run the race
Of life, which is a hastening to dying;
And bear in mind, when thou the writing trace,
Not to conceal how thou hast seen undone
The Plant, that twice was pillaged in this place.
Whoever robs or rends it, malison
Of very deed upon High God is casting,
Who hallowed it to purpose of His own.

For tasting it, in pain and longing wasting
Five thousand years and more, the first soul sighed
For Him who punisht on Himself that tasting.

Thy wit must slumber, having not descried
How for a special reason passing high
Rises the Tree, and has the top so wide.

And did thy vain conceits not petrify
Like Elsa water round thy mind, were not
Their joy a Pyramus to the mulberry,

*First by the
Devil, now by
Philip the Fair
(the giant)*

*Worldly joys
stain, as did
the blood of
Pyramus the
mulberry*

So many circumstances would have taught

The justice of the interdict Divine
Upon the Tree, symbolically wrought.

*Par. xxvi,
115-123*

But though I see that intellect of thine

Grown stony, and so windowless and blind
To radiance wherewith my teachings shine,

Yet, if unwritten, painted on the mind,

Pray bear them, by what token palmers do
Their staves with frondage of the palm en-
twined."—

*In remembrance
of the pil-
grimage*

And I: "As to the seal the wax is true,

Holding the form and pressure evermore,

So is my memory now stamp'd by you.

But why do your desired words outsoar

The utmost pinion of my sight, that so

I fail of them, the more I strive therefor?"—

"It is," she said, "to enable thee to know

The school that thou hast followed,—to display

How lamely it can follow where I go;

And that thou mayst perceive your human way

As far from the Divine, as is remote

From Earth the Heaven that highest speeds
away."—

*The penetrating
intellect of
Dante must have
more than dis-
trusted the
jejune scholas-
tic philosophy*

Whereat I answered her: "I have forgot

That ever I estranged myself from you;

And qualms of conscience for it have I not."—

"And if it has been blotted from thy view,

Now recollect," her smiling answer went,

"How thou hast drunk of Lethë but anew;

So that, if smoke of fire is argument,

Thus to forget affords clear evidence

Of error in thy will elsewhere intent.

Be that as may, my oracles from hence

Shall be unveiled, far as to lay them bare

May be not unbefitting thy rude sense."—

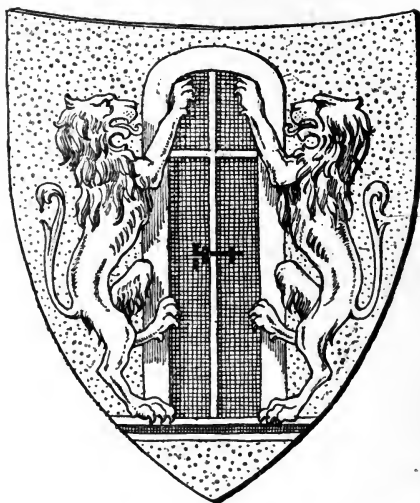
With slower paces and with greater glare
 The sun in the meridian circle glowed,
 That with the point of view shifts here and there,
 When,—as is wont to halt upon his road
 Whoever as a Leader goes before,
 Finding strange thing or vestige,—so abode
 The seven ladies by a shadowy shore:
 Green foliage and glooming branches throw
 Such shadow over mountain torrents froze.
 In front, methought I saw Euphrates flow
 And Tigris, from a single starting-place,
 And separate, like friends at parting slow.
 “O light, O glory of the human race!
 What flood is this that gushes here away
 Out of one fount, and separates apace?”—
 To such a prayer reply was made me: “Pray
 Matilda that she tell.”—As one who scatters
 Suspicion of some fault imputed: “Nay,”
 Said the fair Lady,—“this and other matters
 Were told him by myself, and sure am I
 That they were not concealed by Lethë waters.”—
 And Beatrice: “Perchance some care more high,
 Which often renders inward vision dim,
 May have bereft him of his memory.
 But lo! where Eunoë doth overbrim;
 Lead thither, and with wonted aid of thine,
 Let fainting virtue be revived in him.”—
 Like gentle spirit that would not decline,
 But willingly makes other will her care,
 Whenever that is manifest by sign,
 So, laying hold on me, the Lady fair
 Moved forward, and with grace all womanly
 To Statius said: “Do thou come with him there.”—
 Were ampler space, O Reader, left to me
 For writing, I would sing in partial strain
 Sweet draughts whereof I ne’er would sated be;

*Canto xxviii,
 121 and follow-
 ing lines*

*Evidently the
 Poet meant the
 three parts of the
 Poem to be of
 equal length. He
 has now slightly
 gone beyond the*

But since all sheets are full that I ordain
This Second Canticle of mine unto,
The discipline of art now draws the rein.
From that most holy water I withdrew
Reanimated, like new plants that are
Renewed again with leafage ever new,
Pure and prepared to mount from star to star.—

*limit set by the
incomparably
terse Inferno*



PARADISO

I

ASCENT OF DANTE WITH BEATRICE

Pervades the universe the glory of Him
Who moveth all, and shineth more intense
In one part, in another region dim.
Within the Heaven that of his effluence
Partaketh most, I found myself, discerning
Things which no tongue can tell, descending thence;
Because the mind, approaching its own yearning,
Plunges engulfed in so profound a sea,
That for the memory is no returning.

*Prologue,
lines 1 to 36*

Nathless, whatever in my memory
I could entreasure of the Kingdom blest,
Henceforth the matter of my song shall be.

*The matter of
my song*

O good Apollo! for the final quest
Inform me with thy power, till I be found
Fit for the laurel which thou lovest best.

*Invocation to
Apollo*

So far one summit of Parnassus bound
All my desire, but now the twain beneath,
Needs must I enter the last wrestling-ground.

Into my bosom enter thou, and breathe
As when thou didst pluck Marsyas amain
And from the scabbard of his limbs unsheathe.

O Power Divine, if thou wilt lend me a strain
Such as may body forth the Realm above
Whose shadowy vestige lingers in my brain,

Shalt see me to the laurel of thy love
To crown me with those leaves, a pilgrim come,
Wreath which thy theme shall make me worthy of.

So seldom, Father, do we gather some
For triumph or of bard or emperor,—
Of human wills fault and opprobrium,—

That the Peneian frond should all the more
 In the glad Delphic God enkindle joy,
 When it sets any one athirst therefor.
 From little spark beacons great flame on high:
 Perchance for me with voices more elate
 Shall prayer arise, that Cyrrha may reply.—
 Rises to mortals up through many a gate
 The lantern of the world; but from that line
 Wherein four circles with three crosses meet,
 With better course and in a better sign
 It issues forth, and stamps with imprint clear
 And tempers the world's wax to its design.
 Almost this gate had made it evening here
 And morning yonder; there was all aglow
 And darkness covered this our hemisphere,
 When, turned about toward the left-hand, lo!
 Beatrice who was gazing on the sun:
 Never did eagle fasten on it so.
 And just as ever from the former one
 Issues a second ray and upward flies,
 Like pilgrim turning homeward, journey done,
 So did her act, informing through the eyes
 Mine own imagination, give me grace
 To fix the sun beyond our wonted wise.
 Much is permitted yonder, in this place
 Debarred our powers, thanks to the spot, of yore
 Fashioned and fitted for the human race.
 This not so long nor little yet I bore,
 But that I saw it sparkling round me nigh
 As iron pours molten from the furnace door;
 And of a sudden day to day thereby
 Seemed to be added, as if He who can
 Had with another sun adorned the sky.
 Fixed where the everlasting circles ran
 Were the rapt eyes of Beatrice, and mine
 Withdrawn from Heaven were turned her own to
 scan.

*Influence of
 the sun at the
 Vernal Equi-
 nox, when the
 circles of the
 Equator, the
 Zodiac, the
 Equinoctial
 Colure cross the
 circle of the
 Horizon*

*"Here" refers
 to Italy;
 "yonder" to
 the Summit of
 Purgatory*

*Earthly
 Paradise*

*Ascent through
 the Sphere of
 Fire*

Gazing at her, I grew within divine
 Like Glaucus, tasting of the herb and thence
 Peer of the other gods beneath the brine.
 No word transhumanizing represents:
 The example then to him sufficient be
 Whom Grace reserves for like experience.
 If I was merely what Thou recently
 Createdst, Love, who governest the skies,
 Thou knowest, who with Thy light upliftedst me!
 Now when the wheel Thou dost eternalize
 By being desired, made me on it intent
 By music Thou dost tune and harmonize,
 So kindled then appeared the firmament
 By the sun's flame, that never rain nor stream
 Flowed over into a lake of such extent.
 The newness of the sound and the great gleam
 Kindled my wish their causes to assign
 To poignant longing, never so extreme.
 Whence she, who could my question well divine,
 The perturbation of my mind to lull,
 Parted her lips and took the words from mine,
 Beginning thus: "How dost thou make thee dull
 With false imagination, not perceiving
 What would be clear wert thou less fanciful.
 No longer art thou on earth, though so believing,
 But lightning from its region never flew
 Such flight as thou, thy proper home retrieving."—
 If disencumbered of my first doubt through
 Such little words as these, more smiled than phrased,
 I was the more benetted with a new,
 And said: "I almost ceased to be amazed;
 But now is wonder upon wonder piled
 How through these lightsome bodies I am raised."—
 Then she began, with sigh of pity mild,
 Bending her eyes upon me with such glance
 As mother casts on her delirious child:

*The Spheral
 Music*

*First words
 of Beatrice*

*The harmony
of the universe*

"All things whatever observe ordinance
 Among themselves; here doth that form prevail
 Which keeps the world with God in consonance.
 Here creatures high are hot upon the trail
 Of the Eternal Worth; which is the goal
 Whereto the rule fore-mentioned doth impel.
 The ordinance in question doth control
 All natures, which through fates of different sorts
 Neighbor, both near and far, their Primal Soul;
 Wherefore they shape their course to different ports
 Of the vast sea of being,—each with boon
 Of instinct that informs it and supports.
 This bears away the fire toward the moon,
 This force doth mortal hearts forever move,
 This bind the earth together and attune.
 Not merely things created empty of
 Intelligence, this mighty crossbow hurls,
 But those endowed with intellect and love.
 The Providence that shapes all ends, enfurls
 That Heaven in dateless quiet with its light,
 Wherein that sphere which is most speedy, whirls.
 And thither now, as to appointed site,
 Bears us along the vigor of that cord
 Which aims at happy mark its arrow-flight.
 As character does not indeed accord
 At all times with the artisan's intent,
 The stuff being deaf to the creative word,
 So may the creature from the course he went,
 Though thus impelled, as free will may inspire,
 Incline sometimes to follow other bent
 (In the same manner as we see the fire
 Fall from the cloud), if down to earth amiss
 Be wrenched the primal thrust through false desire.
 Thou shouldst not wonder, judge I well of this,
 At thy ascending, more than at a rill
 Plunging to foot of lofty precipice.

*"Descent and
fall to us is
adverse"*

A marvel it would be if with thy will
 Unclogged, thou wert to settle to the base,
 As if on earth a living fire were still."—
Thereon tow'rd heaven she turned again her face.

II

HEAVEN OF THE MOON

O ye who in your little bark till now,
 Eager for listening, have made your way
 Behind my vessel with the singing prow,
 Turn to your native shore while yet ye may:
 Do not put out to sea, lest haply there
 By losing me, ye should remain astray.
 None ever coursed the water where I fare:
 Minerva breathes, Apollo pilots me,
 And all nine Muses point me to the Bear.

The warning

Ye other few, with neck stretcht yearningly
 For bread of angels whereon ye are fain
 To live while here, nor ever sated be,—
 Your ship may well put out upon the main,
 Following close upon my wake before
 The salt-sea water returns smooth again.
 Those glorious ones **at** Colchis who of yore
 Saw Jason made a plowman, no such burning
 Amazement felt, that ye shall not feel more.
 The concreate and everlasting yearning
 For the Realm Deiform bore us well-nigh
 As swiftly as moves heaven to your discerning.

The promise

I gazed on Beatrice, and she on high:
 And in such time perchance as crossbow shot
 Alights and is unloosened and let fly,
 I found myself arrived where sight was caught
 Compulsively by something marvelous:
 Whence, since my doing could be hidden not
 From her, she faced me, blithe as beauteous:

*Order of verbs
 reversed to
 suggest
 instantaneous
 action*

"Lift up thy grateful mind to God!" she said,
 "Who with the prime star has united us."—

Around us there appeared to me to spread
 A cloud smooth, dense, consolidate, and bright
 Like diamond whereon the sun is shed.

*Heaven of the
 Moon*

Into the pearl of everlasting white
 We glided, even as water though unstirred
 Is penetrated by a ray of light.
 If I was body (and here it seems absurd
 That one bulk brookt another, as must be
 If body into body glide!) more spurred
 Should be the longing of our hearts to see
 That Essence where we shall behold the plan
 Of our own nature blent with Deity.
 There shall be seen what now by faith we scan,
 Not proved, but primal truth self-evident
 And by direct cognition held by man.
 I answered: "Lady, with devout intent
 I render thanks to Him who did ordain
 That from the mortal world I should be sent.
 But tell me, what those dusky marks which stain
 This body, whereby on earth below the while
 People are prone to fable about Cain?"—
 "And if," she answered with a little smile,
 "Where key of sense effects no opening
 Mortal opinion may so far beguile,
 Surely the shafts of wonder should not sting
 Thee longer, since even following the sense
 Thou seest that reason has too short a wing.
 But tell me, what is thine own inference?"—
 And I: "Methinks what here seems different
 Is brought about by bodies rare and dense."—
 "Well shalt thou see what credence thou hast lent
 To error," she answered, "giving heed unto
 What I adduce in counter-argument.
 The Eighth sphere shows forth many a light to you
 Which in their quantity and in their kind
 May be observed from different points of view.
 If only rare and dense herein combined,
 One single virtue in all were absolute,
 Now more, now less, now equally assigned.

*Mystery of the
 union of the
 human with the
 Divine*

*Spots in the
 Moon*

*The smile of
 Beatrice*

*Dante's former
 opinion*

*The correct view
 (scholastic rea-
 soning)*

*For the argu-
 ment here see
 note at end of
 this canto*

But Virtue different must needs be fruit
 Of fundamental forms, and these, save one,
 Thy reasoning would pluck up by the root.
 Besides, if rarity produced that dun
 Thou mootest, or this planet through and through
 Is perforated, leaving matter none,
 Or otherwise, as fleshly bodies do
 The fat and lean apportion, so would this
 Alternate leaves within its book renew.
 Supposing true the first hypothesis,
 The sunlight in eclipse would be descried
 Right through, as through whatever orifice.
 This false, consider we the other side,
 And if I chance to find an error there
 Then thy opinion will be falsified.
 Now if this rareness find no thoroughfare,
 There needs must be some limit hindering
 The counter-penetration of the rare;
 Thence will the ray of other body spring
 Reverberated backward, in such kind
 As back from leaded glass comes coloring.
 But thou wilt say that here appears more blind
 The radiance than in regions othersome,
 From being reflected further from behind.
 Such an objection may be overcome
 Experimentally, if thou wouldst try
 That fountain of all human masterdom.
 Take mirrors three, and two of them set by
 At equal distance, and between the twain
 The other further off, before thine eye.
 Turning toward them, let a light remain
 Behind thy back, kindling the mirrors three
 And smitten by them all to thee again.
 Whereas the further light will seem to thee
 Less ample as to size, yet will it show
 An equal luster, of necessity.

*The Experi-
 ment (the
 modern method)*

Now, even as the ground beneath the snow
 Is stript of previous color and of cold
 Beneath the beating of the warm rays, so
 Thy mind, being stript of error fold on fold,
 Will I inform with light so crystalline
 That it shall quiver now thou canst behold.

*Influences of
the spheres*

Within the Heaven that harbors Peace Divine
 Circles a body in whose virtue lies
 The being of whatever it enshrine.

Primum mobile

The following heaven, which has so many eyes,
 Imparts that being through various types, and these
 Distinct from it, which yet it doth comprise.

Fixed stars

The other spheres in different degrees
 Dispose of their distinctive elements
 According to their seeds and purposes.

Thou seest these universal instruments
 Thus drawing from above, while raining down
 From grade to lower grade their influence.

Look at me finding pathway for thine own
 Arrival at the truth thou art fain to scan,
 And know henceforth to keep the ford alone!

The breath of blessed Movers needs must fan
 Motion and influence of holy sphere,
 As craft of hammer moves by artisan.

*Celestial in-
telligences*

And that same Heaven the many lights make fair,
 From the Deep Mind that gives it whirl and thrust
 So takes the image and so seals it there.

And as the soul within your human dust
 Makes different members work in unison,
 Distributed through each in measure just,

So doth the Mind deploy its benison
 Multiplied through the starry firmament,
 But turns upon Itself, remaining One.

Each different power makes mixture different
 With precious body rendered quick thereby,
 Wherewith, like life within you, it is blent.

By glad endowment of the Nature High,
 This mingled virtue through the body glows,
 As gladness lights the pupil of the eye.
From this proceeds whatever difference shows
 'Twixt light and light, and not from rare and dense:
 This is the intrinsic principle whence flows
The dark and bright, as by its excellence."—

Note

The astrological theory of the time was that the starry heavens, although of one substance, vary in quantity and kind, and to these differences correspond the diverse influences they are supposed to exercise on the earth and on human affairs. The same principle, it is argued, must apply to the spots in the moon. These appearances proceed from causes much deeper than mere rarity and density.

III

SPIRITS OF WOMEN IN THE LUNAR HEAVEN

The sun that erst with love had warmed my breast
 Had now the fair sweet face of truth, by proof
 And refutation, rendered manifest;
 And to confess, so far as was behoof,
 Myself corrected thus and confident,
 My head for speech was lifted more aloof.
 But something gleamed on me, whence so intent
 To gaze thereon my baffled vision grew,
 That my confession out of memory went.
 As through transparent polisht glass, or through
 Still and pellucid waters, of too mean
 A depth to have the bottom lost to view,
 Come back the contours of our faces, seen
 So pallidly that pearl on forehead white
 Is caught as quickly if the eye is keen,—
 Such faces, fain for speaking, came to sight;
 Whence I in counter-error fell thereby
 To what befell the fount-enamored wight.
 The instant that aware of them was I,—
 Reflected images by my surmise,—
 To see of whom they were, I turned mine eye;
 But, seeing nothing, went with my surprise
 Straight to the light of her, my Leader sweet,
 Whence smiling kindled in her holy eyes.
 She said: "No wonder if with smiles I meet
 This exhibition of thy childish mind
 Unwilling yet to truth to trust its feet,
 But turns thee back in vain, after its kind.
 True substances are what thou dost perceive,
 Here for some forfeiture of vows assigned.
 Whence talk with them, and listen, and believe;
 For that which gives them peace, the one true Fire,
 Suffers their feet its purlieu not to leave."

*Heaven of the
Moon*

*Marvelous
vision: Dante
mistakes spirits
for reflected
images*

*The smile of
Beatrice*

And to that shade who seemed most to require
 Question with me, began I, tow'rd it bended
 Like one bewildered by too great desire:
 "O spirit born to bliss, with radiance blended
 Of life eterne in sweet felicity
 That, tasted not, is never comprehended,
 Thou wilt be gracious to content in me
 The craving for thy name, and for your lot."—
 Whereon with smiling eyes and promptly, she:
 "To just desire our charity doth not
 Deny the door, more than His love doth so
 Who wills His Court all in His image wrought.

I was a virgin sister there below;
 And if thou recollect, it will appear
 That greater beauty doth not hide me: know

Piccarda Donati
 (see *Purgatorio*
 xxiv, near the
 beginning; also
 the prediction of
 the fate of Corso
 Donati in same
 canto)

I am Piccarda, relegated here
 Together with these others who are blest,
 And myself blessed in the slowest sphere.

All our affections, kindled as may best
 Conform to pleasure of the Holy Spirit,
 Rejoice being fashioned after His behest.

And this low-seeming lot that we inherit,
 Is given to us because we did our vow
 Make in some manner void, or did defer it."—

"Your wondrous faces shine, I know not how,"
 Was my reply, "with some diviner grace,
 Transmuting them from what we knew ere now;

Remiss in exe-
cution of vows

Whence was my memory of laggard pace;
 But what thou tellest helps me to make clear
 Thy features which now better I retrace.

Degrees of
beatitude

But tell me, ye whose blessedness is here,
 Do ye desire a loftier place above
 To grow in vision or become more dear?"—

Her flitting smile lit up the faces of
 Those others; then she spoke so blithesomely
 She seemed to kindle with first fire of love:

"Brother, the influence of charity
 Contents our will, alone solicitous
 For what we have,—no craving else have we.
 Did we desire a place more glorious,
 Then our desires would be at variance
 With will of Him who here assigneth us;
 These circles have no room for dissonance,
 As thou shalt see, for herein love is fate,
 If thou behold its nature not askance.
 Nay, 'tis the essence of this blessed state
 To dwell within the Will Divine alone,
 Whereby our wills with His participate.
 So that throughout this realm, from zone to zone,
 We pleasure the whole realm without surcease,
 And please the King who inwills us with His Own;
 His will is consummation of our peace;
 And everything is moving to that sea,—
 All it creates as nature gives increase."—
 Then only was the truth made clear to me
 That everywhere in Heaven is Paradise
 Where Grace Supreme rains not in one degree.
 But, as will happen, should one food entice,
 Other than that wherewith we have been fed,
 Returning thanks for that, we crave for this,
 Such was my case in what I did and said
 Seeking to learn what web it was whereof
 She had not drawn the shuttle to the head.
 "Life perfect and high worth enheaven above,"
 She said thereto, "a Lady among the blest,
 Under whose rule in your world women love
 To robe and veil, till death to watch and rest
 Beside that Spouse, accepter and rewarder
 Of vows which love conforms to His request.
 To follow her, of maiden weeds discarder,
 Fleeing the world and in her habit dressing,
 I pledged me to the pathway of her Order.

*"La sua volon-
 tate è nostra
 pace"*

*Santa Clara
 of Assisi*

*Violence done to
Piccarda by
Corso Donati*

Thereafter men more used to ban than blessing
Ravisht me from the cloister sweet: God knoweth
What my life then, without mine own confessing.

This other splendor on my right who showeth
Her beauty to thee, luminously burning
With all the light that in our circle gloweth,

*The great Con-
stance, mother of
the great
Frederick*

Takes to herself these words myself concerning:
A sister she, and so from her was riven
The veil by hands its holy shadow spurning.
But when she back into the world was driven
Despite her wish and wont legitimate,
She never from her heart the veil had given.

*The three blasts
of Swabia are
Frederick Bar-
barossa, Henry
VI, and Freder-
ick II (one of
the most inter-
esting men of
his century).
For the fate of
her grandson,
Manfred, see
Purg. iii*

This is the radiance of Constance great,
Who to the Second Blast of Swabia
Bore the Third Puissance, and ultimate."—
So spake she, and in chant began to say
Ave Maria, and chanting from me stole
As through deep water sinks a weight away.
My vision, straining to pursue that soul
To the utmost, when she vanisht into bliss,
Turned to the mark of a more longed-for goal,
Reverting wholly round to Beatrice;
But such a lightning flasht she on my look
That first my sight endured it not; and this
So gave me pause that question I forsook.

IV

SOLUTION OF PERPLEXING QUESTIONS

Between two foods alike to appetite
 And like afar, a free man, I suppose,
 Would starve before of either he would bite;
 So would a lamb, between the hungry throes
 Of two fierce wolves, feel equipoise of dread,
 So hesitate a hound between two does.
 Whence by my doubts alike solicited
 By sheer necessity, blame can be none
 Nor commendation, if I nothing said.
 And I said nothing; but desire upon
 My face was pictured, questioning as well,
 Set forth more fervently than words had done.
 Beatrice did as once did Daniël
 Taking Nebuchadnezzar's wrath away,
 Which first had rendered him unjustly fell,
 And said: "I see how two desires have play,
 Each so compelling that the eagerness
 Stifles the very breath of what 'twould say.
 Thou urgest: 'By what justice can duress
 Imposed by others, if persist good will,
 Render the measure of my merit less?'
 Perplexes thee another question still:
 'Do souls rejoin the stars, as it would seem,
 And the idea of Plato thus fulfill?'
 These questions balance equally the beam
 Of thy desire; and therefore will I first
 Treat that which is in venom most extreme.
 Not he of Seraphs most in God immerst,
 Not Moses, Samuel, nor either John
 Thou choosest, nor yet Mary, I say, can thirst
 In any other heaven to have their throne
 Than do these spirits whom thou didst discern,
 Nor more nor fewer years of being own.

*A canto of
 scholastic rea-
 soning*

*Dilemma of
 Buridan's ass*

*Beatrice reads
 in Dante's face
 the two ques-
 tions*

*All in the
 same Heaven*

The appearances in the various spheres emblematic

All make the Primal Circle fair, and earn
Life of sweet bliss in different measure here,
Through feeling more or less the breath eterne.

Not as allotted here did they appear
Within this heaven, but as a sign intending
The least exalted though celestial sphere.

My words perforce unto your wit are bending,
Which grasps but by perception of the sense
What then it worthy makes for comprehending.

The Holy Scriptures, condescending hence
To your conceit, with foot and hand endue
The Deity, with mystic difference;

And Holy Church so represents to you
Michael and Gabriel with human traits,
And the other who gave Tobit health anew.

Plato's error

That which Timæus of the soul debates
Is different from that seen here so far,—
For seemingly he thinks it as he states.

He says the soul returns to its own star,
Whence nature actuated its descent,
Giving it in the flesh an avatar.

And in his doctrine haply more is meant
Than meets the ear, and may have sense whereto
Befits it not to be irreverent.

If, for the influence they rain on you,
He means one must approve and disapprove
These wheels, perchance his bow hits something true.

This principle, ill comprehended, drove
Almost the whole world formerly astray
In naming Mars and Mercury and Jove.

The other dubitance that gives thee stay
Empoisons less, for its malignity
Could never lead thee from myself away.

That Justice here should seem unjust to be
In mortal vision, is an argument
Of faith, not heretic iniquity.

But that ye, humanly intelligent,
 May penetrate into this truth the more,
 As thou desirest, make I thee content.

If it were violence that he who bore
 In no wise aided him who used the might,
 These souls could claim no pardon on that score;

*Violence done
 to human will*

For will is never quencht in will's despite,
 But doth as nature ever doth in fire,
 Though hundred tempests buffet left and right.

*Due to laxity
 which abets*

For, little or much as it may yield, desire
 Abets the violence: and these did thus,
 Free to their sanctuary to retire.

Had but their will been whole and vigorous,
 Like that which fastened Lawrence to his grill
 And ruthless to his hand made Mucius,

Then up the road whence they were dragged, their will
 Would have impelled them, soon as they were free;
 But all too rare is will so inflexible.

*Not all the
 blessed are
 martyrs*

And by these words, if thou hast duteously
 Gathered them up, is quasht the argument
 That would yet many a time have troubled thee.

But now another cross-entanglement
 Puzzles thine eyes, wherethrough thou couldst not
 find

An issue for thyself, until forspent.

I have for certain put into thy mind
 That never could speak false a soul in bliss,
 Since to the source of truth forever joined;

Then mayst have understood Piccarda amiss
 That Constance to the veil was ever true:
 So that she seems to contradict me in this.

*Analysis of the
 assertion of
 Piccarda about
 Constance*

Many a time, my brother, urged thereto
 By hope of scaping peril, under stress,
 Men have done what they ought not, would not do;

Even as Alcmaeon,—who by prayer express
 Of his own sire, his mother life refused,—
 Not to lose piety, grew pitiless.

Think, pray, when come to this, that force is fused
 With will together, and so the two are blent
 That the offenses cannot be excused.

Will absolute doth not to ill consent:
 Consenting just so far as it may rue,
 If it resist, some greater detriment.

Therefore Piccarda, saying what is true,
 Means absolute volition; I, however,
 The other,—whence in truth agree we two.”—

Such was the rippling of the holy river
 Out of the fountain whence all truth flows over,
 Setting at rest both my desires forever.

“Divine one, O belov’d of the First Lover,”
 I straightway said, “whose words are in me burning
 And flooding till I life on life recover,

Not deep enough the channel of my yearning
 For thanks of mine coequal with your favor;
 Let Him reply who can and is discerning!

I see our mind unsated still with savor
 Of any truth, till of that truth aware
 Beyond which is no light that doth not waver.

Therein it rests, like animal in lair
 When it attaineth; and it can attain,
 Else frustrate every craving for it were.

Whence like a shoot doubt ever springs again
 At foot of truth; and so from height to height
 Doth nature urge us summitward amain.

This doth assurance give me, this invite
 To ask with reverence of another theme,
 O Lady, wherein truth is dark to sight.

Fain would I know if man may ever dream
 With good to so amend vows forfeited,
 They shall not in your balance kick the beam.”—

Beatrice gazed at me with eyes that sped
 Flashes of love, divine of radiance,
 So that my vanquisht force of vision fled,
 And I became as lost, with bended glance.

*Two kinds
 of will*

*Now the poet
 speaks*

*Note the
 “your.” But
 to a being really
 divine “thou
 (thy).” Com-
 pare St.
 Bernard’s
 prayer to the
 Virgin Mary
 (final canto)*

*Can good deeds
 make amends
 for broken vows?*

V

VOWS AND FREE WILL; ASCENT TO THE HEAVEN OF
MERCURY

"If my love beam upon thee blazing hot
 Beyond the measure that is absolute
 On earth regarded, do thou marvel not,
 Seeing that such intensity has root
 In perfect vision, which doth ever move
 Tow'rd the good apprehended, sure of foot.
 I see how shines already from above
 Into thine intellect the Eternal Light
 That needs but to be seen to kindle love;
 And if some other thing your love delight,
 Naught is it but some vestige of that same
 Effulgence, comprehended not aright.
 Thou askest whether men for vows they maim
 May pay such other service as to gain
 Exemption of the soul from any claim?"—
 So Beatrice began this further strain;
 And even as one discoursing, who would not
 Break off, took up the holy theme again:
 "The gift most precious to Creative Thought,
 Most signal of God's bounties, and the one
 After the pattern of his goodness wrought,
 Was Freedom of the Will,—a benison
 Wherewith all creatures of intelligence
 Both were and are endowed, and they alone.
 Now will appear to thee by inference
 The high worth of the vow so framed, supposing
 That with thine own consenting, God consents;
 For, between God and man the bargain closing,
 Of what I call this treasure an oblation
 Is made in sooth, made by its own proposing.
 What may be offered then in compensation?
 Weening to use well what thou offerest,
 Thou seekest for thy plunder consecration.

*Commutation of
the vow*

Free will

*The vow sacri-
fices the will*

Now art thou assured concerning the main quest:

But since herein doth Holy Church acquit,
Which seems against the truth I manifest,

Thou canst not choose but still at table sit

Awhile, for the tough viand thou hast chewed
Wants further aid for thy digesting it.

Take what I tell thee in receptive mood

And hold it fast; it is the very vice

Of wit to lose what has been understood.

Pertain to essence of this sacrifice

Two elements: one what it treats about,

The other from the covenant takes rise.

The latter never can be canceled out

Save by fulfillment; and already so

I spoke about it as to banish doubt;

Hence had the Hebrews still to offer, though

Some thing whereof the sacrifice was made

Might be commuted, as thou shouldest know.

The former, which as matter I portrayed,

May well be such that no offense is done

If with some other matter counterweighed.

But willfully let on his shoulder none

Shift burden, without sanction of the Power

That turns the white key and the yellow one.

And folly all commuting deem, before

The thing remitted in the thing ye essay

Shall be contained, as in the six the four.

Therefore whatever by its worth may weigh

So much as can make every balance swing,

Can never be redeemed with other pay.

Let men deem not the vow a trifling thing:

Be loyal, and in being so not blind

As Jephthah was in his first offering,

Who did worse honoring the vow unkind,

But should have said: 'I sinned'; like foolish plight

The mighty leader of the Greeks entwined,

*Two elements
of the vow*

*Cf. Purg. ix,
117*

*Cases of
Jephthah and
Agamemnon*

Whence rued Iphigenia her beauty bright,
 And made for her both wise and simple rue,
 So many as hear report of such a rite!
 Christians, be graver in your moving; do
 Not featherlike to every wind consent,
 And ween not every water washes you.
 Ye have the Old and the New Testament,
 The Shepherd of the Church to shape your aim:
 Therewith for your salvation be content.
 If sorry greed aught else to you proclaim,
 Be men, and be not silly sheep, that so
 The Jew among you laugh you not to shame.
 Behave not like the lamb who doth forgo
 The mother's milk, and wantonly delight
 In making of himself a mimic foe."—
 Thus Beatrice to me, just as I write;
 Then all in longing up to that expanse
 Where most the world is quickened, turned hersight.
 Her silence and transfigured countenance
 Imposed like silence on my eager wit,
 Though ready with new questions to advance.
 And as the mark is by the arrow smit
 Before the cord forgets to quiver, thus
 Into the Second Kingdom did we flit.
 I saw my Lady there so rapturous
 As to the luster of that heaven she drew
 That even the planet grew more luminous.
 And if the laughing star was altered too,
 What then became I, by my native mood
 Ever susceptible to something new!
 As in clear pool where the still fishes brood,
 Aught dropping in impels the finny drove
 To dart toward it, deeming it their food,
 So saw I there a thousand splendors move
 To meet our coming, and every one was hymning:
 "Behold one who will multiply our love."—

*Application of
the lesson*

*Slipping into
the Heaven of
Mercury*

*The approach
of new spirits*

And every shade of them, now nearer swimming,
 Appeared as with effulgent glory fraught
 Streaming out of its rapture overbrimming.
 If what is here begun proceeded not,
 Think, Reader, what an agonizing dearth
 Of knowing more would be within thee wrought;
 And from thyself infer how these gave birth
 To yearning in me to hear each circumstance
 Concerning them, when they revealed their worth.
 "O happy-born, whom sovran Grace thus grants
 To see the thrones triumphant and eterne
 Ere thou abandonest thy militance,
 By light that ranges through all heaven we burn
 Enkindled so; and therefore, if thou please,
 Content thy heart with light from out our urn."—
 One of the souls devout spoke words like these
 To me; and Beatrice: "Speak, speak out free
 And trust to them as to divinities."—
 "Well I perceive how thou art nesting thee
 In thine own light, and drawing it again
 Through eyes that coruscate so laughingly.
 But who thou art, blest soul, I cannot ken,
 Nor wherefore thou art graded in the sphere
 That is in alien radiance veiled to men."—
 Thus spoke I straight toward the luster fair
 That first addrest me; whereupon it grew
 By far more radiant than it was whilere.
 Then like the sun concealing himself through
 Excess of light, when heat has gnawed away
 The tempering shade to heavy vapors due,
 Concealed himself from me in his own ray
 The holy shape for very jubilance;
 And thus fast folded did in answer say
 In fashion as the following canto chants.

*Dante is
 accosted by a
 spirit*

*The poet does
 speak*

VI

A PHILOSOPHY OF HISTORY: THE FUNCTION OF ROME
IN HUMAN REDEMPTION

"When Constantine had wheeled the Eagle away
 Against Heaven's course, where it was following
 That ancient who espoused Lavinia,
 Two centuries and more saw hovering
 The Bird of God at Europe's border line,
 Near to the mountains whence it first took wing;
 And, overshadowing with wings divine,
 Governed from hand to hand the world of man,
 And in due turn alighted upon mine.

*The soul of
 Justinian the
 lawgiver speaks*

Cæsar was I, and am Justinian,
 Who, to the primal Love obedient,
 Winnowed the laws, and bolted to the bran.
 And ere yet wholly on that labor bent
 Did I a single nature in Christ misdeem,
 Not more, and with such faith remained content;
 But blessed Agapetus, the supreme
 Shepherd of souls, directed me and drew
 To the pure faith, discoursing of the theme.
 Him I believed, and what by faith he knew
 Now clearly see, as seest thou every pair
 Of contradictories both false and true.
 When with the Church my footsteps moving were,
 I gave me single-minded to the laws,
 Inspired by Grace Divine to that high care;
 Committing weapons in the imperial cause
 To Belisarius mine, so comforted
 By Heaven's right hand that I had leave to pause.
 Here then to thy first question comes to head
 My answer; but its terms make apposite
 That something as a sequel should be said,
 That thou mayest see with what amount of right
 Against the hallowed ensign move both they
 Who make it theirs and who against it fight.

*Conversion and
 work of
 Justinian*

*Victorious flight
 of the Roman
 eagle from the
 time of Æneas
 on*

Think what large reverence we ought to pay
 Its prowess, starting from the moment when
 Died Pallas to secure it sovereign sway.
In Alba 'twas, thou knowest, a denizen
 Three hundred years and more, until the close
 When fought the three to three for it again.
From Sabine rape down to Lucretia's woes
 Thou knowest how with seven kings it went
 Subduing round about the neighbor foes.
Thou knowest how, borne by Romans eminent,
 'Gainst Brennus, against Pyrrhus it o'ercame,
 And against others, prince or government;
Torquatus, and that Quinctius who took name
 From hair unkempt, Decii and Fabii so
 Wrought deeds that gladly I embalm their fame.
It laid the pride of the Arabians low,
 Who passed in train of Hannibal among
 The rocky Alpine peaks whence pours the Po.
It led to triumph while they yet were young
 Pompey and Scipio, and bitterly
 Wrought to that hill beneath which thou art sprung.
Then near the time when heavenly harmony
 Would tune the world to concord with its own,
 Cæsar laid hold of it at Rome's decree;
And what it wrought from Var to Rhine is known
 To Isère, to the Saone, and to the Seine,
 And every valley brimming up the Rhone.
Its prowess, issuing from Ravenna, when
 It leapt the Rubicon, so swiftly flew
 That follow it could neither tongue nor pen.
It wheeled the legions back to Spain; then threw
 Them on Durazzo; and smote Pharsalia
 So that to torrid Nile was felt the rue.
Antandros and the Simois it saw,
 Its starting point, where Hector sleeps so fast;
 Then, woe to Ptolemy, roused beak and claw;

Thence fell, like thunderbolt on Juba cast;
 Then wheeling back into your West it came
 On hearing the Pompeian trumpet-blast.
 What the next bearer with it did, proclaim
 Brutus and Cassius in the hellish deep,
 And Modena and Perugia wail the same.
 Ever doth wretched Cleopatra weep
 Because of it,—she, fleeing on before,
 Took from the adder suddenly black sleep.
 With him it coursed far as the Red-sea shore;
 With him composed the world in peace so great
 That barred on Janus was his temple door.
 But what the standard that I celebrate
 Had done before and was about to do
 For mortal man in every subject state,
 Dwindles away, beclouded to the view,
 If one in hand of the third Cæsar seek
 With vision clear and with affection true;
 For Living Justice, moving me to speak,
 Gave it, in person of that emperor,
 The glory vengeance for just wrath to wreak.
 Now marvel here at what I tell thee more:
 Later it flew with Titus, doing again
 Vengeance on vengeance for the sin of yore.
 And after, when the Lombard fang would fain
 Bite Holy Church, beneath those eagle wings
 Came to her aid victorious Charlemagne.
 Now mayst thou judge of their endeavors
 Accused above; the people I accuse
 Have been the cause of all your sufferings.
 Against the public standard one would use
 The yellow lilies; one to party lines
 Confine it,—hard the criminal to choose.
 Under another ensign Ghibellines
 May ply and ply devices,—for amiss
 Follow it who from justice discombines.

The Eagle executes Divine Justice for man's sin, and does vengeance on the Jews

Application of the lesson to Dante's time

And let that younger Charles not trample this,
 He and his Guelfs, but fear the claws that wield
 Force to flay tougher lion-fell than his.

Children have oft bewailed by flood and field
 The father's fault, nor let him ever ween
 His lilies to be quartered in God's shield.

*"That last in-
 firmity of noble
 mind"*

This little planet is made passing sheen
 With the good spirits who have striven that fame
 And honor follow them; whenever lean

The truant wishes toward such an aim,
 Then true affection needs must radiate
 Upward to Heaven less vividly aflame.

But that our guerdon is commensurate
 With worth, is part of our beatitude,
 Seeing it nor too little nor too great.

Whence Living Justice sweetens so the mood
 Of love in us that no perversity
 Can tangle it in any turpitude.

Voices diverse below make melody;
 So in this life of ours each various grade
 Renders among these wheels sweet harmony.

*Noble unselfish-
 ness of Romeo,
 minister of
 Count Berenger
 of Provence*

And from within the present pearl is rayed
 The light of Romeo, whose labors great
 And generous were shabbily repaid.

But those of Provence cannot gratulate
 Who wrought against that noble minister:
 Evil to them who other's good abate!

Four daughters, Queens, had Raymond Berenger,
 And he who crowned them was no citizen
 But Romeo, a lowly pilgrimer.

By crooked counsel moved, the Master then
 Calls to account the servant just, who clears
 His credit,—seven and five for every ten.

Then he departed poor and stricken in years;
 But if the world could know the heart he bore
 Begging his bread and eating it with tears,

Much as it praises, it would praise him more."—

VII

MYSTERY OF THE REDEMPTION

"Hosannah, holy God of Hosts, Thou who
 Dost all the blessed fires that are burning
 Within the Kingdom with Thy light outdo!"—

Even so, in time to its own music turning,
 That being on whom two splendors form a crest,
 Chanted, as well I saw, the while discerning
 How he began to dance with all the rest,
 And like swift sparklets with velocity
 And sudden distance veiled them from my quest.

Within me I was saying doubtfully:
 "Tell it to her, tell it my Lady, whose
 Distillments are so sweetly slaking me;"

But reverence, whereby I cannot choose
 But mastered be at sound of "Be" or "Iss,"
 Bowed me again like one whom slumber sues.

But little while so left me Beatrice
 Till, with a radiant smile of such a kind
 As would have put a burning man in bliss,

She said: "By my unfailing sight I find
 The question how a vengeance that was just
 Could justly be avenged, perturbs thy mind;

But if I speed to thy release, so must
 Thou listen well, because these words of mine
 Will guerdon thee with reasoning august.

By not submitting to a curb benign
 Upon his power of will, that man ne'er born
 Damning himself, condemned thus all his line,

Whereby the human race below forlorn
 Lay many a century in error great,
 Until the Word Almighty did not scorn

Going down to join in Person increate,
 By the sole act of His eternal love,
 That nature from its Maker alienate.

*He reverences
 the very syllables
 of her
 name*

*The smile of
 Beatrice*

*His question
 stated*

Fall of Man

*"For God so
 loved the world"*

Now turn thy look to what I reason of:

This nature, which its Maker made His own,
Did as created pure and sinless prove,

But it was exiled by its fault alone

From Paradise, for that it wandering
From way of truth and life astray had gone.

*The just
penalty*

Thus, by the adopted nature measuring,

The penalty upon the cross exacted
Did never any yet so justly sting;

And likewise never was such wrong enacted,

Considering Who suffered, and the worth
Of Him in whom this nature was contracted.

Thus from one act diverse effects took birth;

The same death pleased the Hebrews and the Lord:
Opened the Heavens thereat, and shuddered earth.

No longer deem then difficult the word

When it asseverates that vengeance just
Was afterward avenged by a just sword.

But now I see how thought on thought is thrust

Upon thy mind, entangled in a skein
Whence it awaits release with eager trust.

*Why did not
God let man
ransom him-
self?*

Thou sayest within: 'Yea, what I hear is plain,

But it is hidden from me why God chose
This only way our ransom to attain.'

My brother, this decree from eyes of those

Lies buried deep, whose wit is not mature
Within the flame of love that ripening glows.

Nevertheless as at this cynosure

Mortals long gaze, though little they discern,
Will I declare why this way was the truer.

Bounty Divine, that doth all envy spurn

Away from Him, sends burning sparks therefrom,
So lighting up the loveliness eterne.

*That which dis-
tills from God
is permanent,
free, and in the
divine likeness*

That which distills without a medium

From Him, has then no end, for permanence
Gives form and pressure where His seal has come.

That which rains down without a medium thence
Is wholly free, since not beneath the bar
Of changing secondary influence.

Things please Him most that in His likeness are,
For the All-irradiant sacred glow must be
Most living in the things most similar.

These coigns of vantage all humanity
Inherits, and if one of these it wants
Falls force perforce from its nobility.

Sin only is man's disinheritance,
Rendering him unlike the Highest Good
And less blancht therefore by its radiance,

And never he gains his former altitude
Except he fill the guilty void again,
Just penalty for pleasure ill-pursued.

Your nature, sinning in your Sire amain,
From such advantages as these was barred
Even as from Paradise; and such the stain

That in no manner could they be restored,
If thou with subtle wit the matter heed,
Except by passing one or the other ford:

Either that God's sole clemency concede
Redemption, or that human foolishness
Should expiated be by human deed.

Now let thine eye pierce into the abyss
Of the eternal counsel, close intent
As possible to my discourse of this.

Man could, within his finite limits pent,
Never atone, his pinions downward weighing
With meekness and thereafter obedient,

Far as he planned to soar by disobeying;
And this is why, though man himself would pay
His own atonement, he was barred from paying.

Whence Deity must needs in His own way
Bring man in perfect life again to birth,—
In one way, or indeed in both, I say.

*By the fall man
lost his freedom
and divine like-
ness, thus be-
coming subject
to death*

*Why human
atonement
might not suffice*

*Necessity of the
Incarnation*

But since the doer's deed is graced with worth
 The more in measure as it more infers
 The heart of bounty whence it issued forth,
 Bounty Divine that stamps the universe,
 Was fain to put in force His every mode
 To liberate you from the primal curse;
 Nor was nor shall be, since the first day glowed
 Till the last night; so high and glorious
 A progress on the one or the other road:
 For, giving Self, was God more bounteous,
 So making man sufficient up to rise,
 Than if He simply had forgiven us;
 Nor any other method might suffice
 For justice, had the Son of the Most High
 Not humbled Him, assuming mortal guise.
 And now, with all thy yearning to comply,
 Let me turn back to make one matter clear,
 That we may see it together, eye to eye.
 Thou sayest: 'I see the water, I see the air,
 The fire, the earth and all their mixtures stay
 But little while, then to corruption fare,
 Yet nothing but created things were they;'
 Wherefore, if what I have averred is sure,
 They ought to be secure against decay.
 The angels, brother, and the country pure
 Wherein thou art, may be called generated
 In all their being, as they are, mature;
 But the elements whose names thou hast related,
 And all the things that from their minglings flow,
 Informed with power that was itself created.
 Created was the matter in them so,
 Created the informing influence
 Within these stars that sweeping round them go.
 Pluckt out from their potential elements
 By light and motion of the holy fires
 Are souls of every brute and of the plants.

*The elements
 not distilled
 directly from
 the divine, but
 through the
 secondary influ-
 ences of the stars*

But the Supreme Benignity inspires
Your soul directly, and enamors her
With Him, whom she forever then desires.
And furthermore thou mayest hence infer
Your resurrection, if thou think once more
How human frames divinely fashioned were
When our first parents both were framed of yore."

VIII

THE HEAVEN OF VENUS

The world was in its peril wont to hold
 That the fair Cyprian was raying out
 Wild love, in her third epicycle rolled;
 Wherefore the ancient people went about
 In antique error, not alone to pay
 To her the sacrifice and votive shout,
 But Cupid and Dionë honored they,
 This as her mother, that one as her son,
 Telling how he in Dido's bosom lay;
 And named from her with whom I have begun
 That planetary star which, now at brow
 And now behind the shoulder, woos the Sun.
 I had no sense of rising there till now,
 But of our being there my Lady's favor
 Gave proof, because I saw her fairer grow.
 And as in flame we see the sparkles waver,
 Or as within a voice a voice discern
 One holding note, one shaking out a quaver,
 So in that radiance other torches burn
 In circle speeding variably fast,
 Methinks in measure of their sight eterne.
 Never from icy cloud so swift a blast
 Swept, seen or unseen, that the interim
 Would not have seemed long-drawn before it passed.
 To one who should have seen approaching him
 Those lights divine as they forsook the gyre
 Begun among the lofty Seraphim.
 And from among the foremost of that quire
 Rang forth Hosannah, so harmonious
 That ever to rehear it I desire.
 Then one of them drew near alone, and thus
 Began: "We all with eagerness are burning
 At thy good will to give thee joy of us.

*Morning and
evening star*

*Evidence of
the ascent*

Of one orb, of one circling, of one yearning
 With the Celestial Princes are we rolling
 To whom once thou, from worldly matters turning:

'Ye the third Heaven by intellect controlling;
 And to delight thee shall a quiet space
 Be no less sweet, our love is so ensouling.'—

After mine eyes had sought my Lady's face
 With reverence, and she of her assent
 Had satisfied them, and assured her grace,

Then to the light which did such hope present,
 I turned about, and,—“Tell me, who are you?”
 Inquired in tone of tender sentiment.

Ah, when I so had spoken, how it grew
 Transfigured to my vision, and enhanced
 In size and brilliance, joy and joy thereto!

“The world,” he answered, thus enradianced,
 “Held me short while, and had it longer been
 Much harm that will befall had never chanced.

I am concealed from thee behind a screen
 Of gladness that irradiates me round,
 As swathes a creature its own silken sheen.

Much didst thou love me, with good reason fond;
 For had I stayed below I would have shown
 More of my love to thee than in the frond.

That left bank which is watered by the Rhone
 When it has drunk the Sorgue up, would have held
 Me in good time the master of its own;

And that horn of Ausonia, citadeled
 By Bari, Gaeta, and Catona, and where
 Tronto and Verde in the sea are quelled.

Already gleamed the crown above my hair
 Of that dominion which the Danube purges
 Abandoning its German banks; and fair

Trinacria, which on occasion merges
 Pachynus and Pelorus in one gloom
 Over the gulf that Eurys chiefly scourges

*The courteous
 spirit quotes
 the first line
 of a canzone
 of Dante*

*Charles Martel,
 heir presumptive
 to many
 kingdoms*

*The poetry of
 the map*

(Not through Typhœus, but through sulphur fume),
 Would for her sovereigns be looking still,
 Who should through me from Charles and Rudolph
 come,

Had not the subject folk, by lordship ill
 Exasperated, been provokt to cry
 Insurgent in Palermo: 'Kill them, kill!'
 And had my brother been forewarned thereby,
 He now were fleeing, lest it work him woe,
 The greedy Catalonian poverty.
 For he or his must make provision so,
 Forsooth, his overladen bark aboard,
 That none shall further lading seek to stow.

His nature, niggard from a generous lord,
 Should be supported by such retinue
 As would give little heed to till or hoard."—

"Since I believe the lofty joy that through
 Me courses from your words, my lord and friend,
 As to my own is patent to your view
 Where all good has beginning and has end,
 The gladder I; glad also that my wish, you
 By looking into God can apprehend.

You make me blithe; but put aside the tissue
 Of doubt whereby your words have veiled my mind:
 How from sweet seed can bitter fruitage issue?"—

So I; and he to me: "If I can find
 An answer setting truth in evidence,
 Thou'lt have before thee what is now behind.

The Good that turns the whole and that contents
 The Realm thou mountest, in these bodies vast
 Makes active virtue of its Providence;

And Mind in Itself perfect has forecast
 The natures not alone, but has in charge
 Along with them their welfare first and last.

Whence whatsoever thing this bow discharge
 Alights to predetermined end, like dart
 Unerringly directed to the targe.

*The Sicilian
 Vespers (A.D.
 1282)*

*The father
 Charles, the
 Cripple of Jeru-
 salem, had but
 the one virtue
 (cf. Canto xix,
 127-129)*

*How can a bad
 son descend
 from a good
 father?*

*Arguing in the
 manner of a
 professor at
 Paris or
 Bologna*

If not, the Heaven where thou a pilgrim art
 Would so in its effects come short of goal
 That they would not be beautiful, but thwart,
 Which could not be unless the minds that roll
 These stars were in default, defaulting too
 For leaving them at fault, the Primal Soul.
 Dost thou require more proof that this is true?"—
 "Not so; it is impossible, I see,
 That Nature weary in aught of need to do."—
 "Now say, were't worse for man," continued he,
 "Were he on earth unsocial?"—"It were so,"
 I answered; "that is obvious to me."—
 "And can he be so if he live below
 Without diversity of offices?
 If well your master write about it,—No!"—
 So he by inference drew up to this:
 "Therefore perforce the roots of what is done
 Among you are diverse; whence not amiss
 Is one born Solon, Xerxes one, and one
 Melchisedech, another who would fly
 Fanning the welkin, losing thus his son.
 Revolving Nature well her craft doth ply
 Stamping her seal on wax of mortal clay,
 Nor takes account of hostel, low or high.
 Whence it occurs that Esau falls away
 At birth from Jacob, and Quirinus rose
 From Sire so mean that sired him Mars, they say.
 Careers of children would conform to those
 Of their begetters, like to like in kind,
 But that Divine prevision overthrows.
 Now frontest thou the truth that was behind;
 But that thou know my joy in thy behoof,
 With corollary will I cloak thy mind.
 If she find Fortune from herself aloof,
 Ever will Nature, like another seed
 Out of its region, come to evil proof.

*Uniformity of
 son with father
 would make
 social life
 impossible*

*The corollary:
 an application
 of the lesson*

And if the world down yonder would take heed
 To what the rudiments of nature teach,
 Following these, well would her people speed.
But ye pervert him to a priest, whose reach
 Of nature fitted him for a belted knight,
 And make a king of him who fain would preach:
Therefore ye wander from the way of right.”—

IX

A GREAT LADY AND A POET PROPHECY

After thy Charles had thus, O Clemence fair,
 Enlightened me, he told the frauds, he said
 That his posterity would have to bear;
 Adding: "Be silent till the years are sped;"
 So that I naught can say, save that of right
 Tears for these wrongs of yours shall yet be shed.

*Clemence the
 wife, Robert the
 son of the
 speaker*

And now the spirit of that holy light
 Had turned toward the Sun, that plenteous
 Fountain of good to all things requisite.

Ah, souls deluded, creatures impious,
 To wrench your hearts from such a blessed state,
 Your brows tow'rd vanity directing thus!

And lo! another of those splendors great
 Drew nearer, while its will for my content
 Seemed from its features forth to radiate.

*Cunizza da
 Romano*

The eyes of Beatrice were on me bent
 As heretofore, and to the thing I sought
 Gave me assurance of her sweet assent.

"Soon be thy longing to fulfillment brought,
 Blest spirit," said I, "and give me certitude
 That in thyself I can reflect my thought."—

Whence the new light, from deep beatitude
 Wherein it had before been singing, said
 In manner of one delighting to do good:

"In that depraved Italian region spread
 Between Rialto sitting by the sea
 And where the Brenta and Piava head,

*The March of
 Treviso*

Rises a hill, not very loftily,
 Whence there came down a flaming brand of yore,
 Of that fair countryside the enemy.

*Ezzelino (Inf.
 xii, 110)*

From one root with it I arose, and bore
 The name Cunizza, and here am overbowed
 With splendor, since this star prevailed the more.

*Remorse for sin
disappears in
Lethë (Purg.
xxxi)*

*Folco (or Foul-
quet) of Mar-
seilles, first
troubadour, then
monk, then
bishop*

*A treacherous
bishop*

But gladly conscience has to me allowed
 The cause of this my lot, without dismay,
 Though hard the saying, haply, to your crowd.
 This precious jewel of pellucid ray
 Our heaven adorning and to me most near,
 Left great renown, and ere it fade away
 Shall be quintupled this centennial year.
 Ah, let man look to make him excellent
 That the first life bequeath a second here!
 So reason not the rabble turbulent
 Which Tagliamento and Adigë include,
 Nor yet for being scourged are penitent.
 But at the pool shall Padua with her blood
 Soon stain the water of Vicenza red,
 Since against duty harden they their mood.
 One plays the lord and struts with lifted head
 Where Silë and Cagnano lately met,
 For trapping whom the snare is being spread.
 Feltro shall weep with bitter wailing yet
 For treason of her impious pastor,—nay
 Such caitiff never was in Malta set!
 Capacious must the bucket be that day
 Which of the Ferrarese shall hold the gore,—
 And weary he who ounce by ounce should weigh,—
 That this obliging priest will have to pour
 To prove him factious; gifts like this are due
 To match the life that land is noted for!
 Above are mirrors—thrones as called by you—
 Whence God in judgment doth upon us shine
 So that seem good to us these sayings true.”—
 Herewith she held her peace, and gave me sign
 Of being turned to other heed, whirled on
 As heretofore along the dance divine.
 The other joy, already known as one,
 Swam into vision as a thing illumed,
 Like a choice ruby smitten by the sun.

Brightness up there by rapture is assumed
 Like laughter here on earth; but they who live
 Below are shadowed as the soul is gloomed.
 "All-seeing God," said I, "to thee doth give
 Vision so inwardly with Him imbued,
 Can no desire from thee be fugitive.
 Therefore thy voice that gives beatitude
 To Heaven, in concert with those fires divine
 Who with their six wings make themselves a hood,
 Why does it leave me in desire to pine?
 Surely I would not wait thy questioning
 Could I indwell thy spirit as thou mine!"—
 "The widest vale of waters issuing,"
 With these words his discourse to me began,
 "Out of that sea the earth engarlanding,
 Between contrasting shores so wide a span
 Spreads to the sun, that what was just before
 Horizon, soon appears meridian.
 I was a dweller midway on that shore
 'Twixt Ebro and Magra which, with passage short
 Bars to the Genoese the Tuscan door.
 For rise and set of sun of one report
 Would be Buggeä and my native town,
 Whose blood once warmed the waters of the port.
 Folco they called me where my name's renown
 Was noted, and this heaven is stamp't by me
 As on me once its influence rained down.
 More burned not Belus's daughter, balefully
 Both to Sichæus and Creüsa too,
 Than I while it became my locks; nor she,
 The Rhodopeian maid who had to rue
 Demophoön's deceit; Alcides not
 When Iole into his heart he drew.
 Yet nowise grieve, but smile we in this spot,
 Not at the fault which ne'er returns to mind,
 But at the Worth that ordered and forethought.

*Dante prays the
 soul of Folco to
 reply to his un-
 spoken question*

*The poetry of
 the map*

*He can speak
 truly and
 serenely of his
 time of sin
 (Purg. xxxi)*

Here we behold the skill which has assigned
 Itself so fair result,—discern the Good
 Which with the world above atones mankind.

But that thou bear away in plenitude
 Fulfilled those wishes native to this sphere,
 With something further I perforce conclude.

Thou wouldest know who in this radiance here
 Beside me scintillates, as in pure stream
 A sunbeam tremulous in water clear.

Now learn that rests at peace within that beam
Rahab, and that our order, made her own,
 Bears signet of her in degree supreme.

Into this heaven, where ends the shadowy cone
 Cast by your earth, all other souls before,
 She, in Christ's triumph, was received alone.

Meet was it in some heaven forevermore
 Leave her as palm of the victorious hope
 Achieved with one palm and the other; for

She lent her aid to the first glorious scope
 Of Joshua upon the Holy Land,
 That little stirs the memory of the Pope.

Thy City, the plantation of his hand
 Who turned his back on his Creator first,
 And from whose envy spring your woes, doth brand

And scatter far and wide that flower accurst
 Whereby the shepherd into wolf is turned,
 So that the sheep and lambs are all disperst.

The Gospel and the doctors great are spurned,
 And only the Decretals studied well
 For this,—as by their margin is discerned.

On this the Pope and cardinals do dwell:
 Never on Nazareth is fixt their scan,
 Where opened once his pinions Gabriel.

But holy parts of Rome, both Vatican
 And other, chosen as the burial spot
 Of the army whereof Peter led the van,
 Soon shall be purged of the adulterous blot.”—

*Here ends the
 shadow cast by
 Earth*

*The golden
 florin with the
 stamp of the
 lily*

*Profitable study
 of ecclesiastical
 law*

X

HEAVEN OF THE SUN: STARRY GARLAND OF SAGES

The primal and unutterable Worth
 Gazing upon His Son's benignant face
 With Love which both eternally breathe forth,
 Made all things that revolve through mind or space
 With so much order that whoso looks aright
 Can never want some image of His Grace.
 Then, Reader, lift straight up with me thy sight
 To the high wheels, where the two motions come
 To that point where they each on other smite,
 And there begin to enjoy His masterdom
 Who loves His work within Him with such love
 As never to withdraw His eye therefrom.
 Look, how that circle oblique, the bearer of
 The planets, is at present branching thence
 To appease the world that calls them from above;
 And were their road not bent, much influence
 In Heaven would be unfruitful, and down here
 Almost all virtue drained to impotence;
 Did it at less or greater angle veer
 From the right line, deficiency were dire
 Both up and down, in either hemisphere.
 Now on this foretaste of the heart's desire,
 Remain, O Reader, on thy seat to brood,
 For it will charm thee long before thou tire;
 I set it forth; do thou partake the food;
 For I have made me scribe of such a theme
 As claims the whole of my solicitude.
 The Minister of Nature all-supreme,
 Who with the worth of Heaven the world is sealing
 And measuring our time out with his beam,
 Joined with that region named above, was wheeling
 Along the spirals of that thoroughfare
 Where daily earlier is his revealing;

*The intersection
 of the Equator
 and the Eclip-
 tic (cf. Canto i,
 37-39)*

*The Sun, to
 which Dante
 had impercep-
 tibly arisen*

And I along with him, but unaware
 Of the ascending, more than one perceives
 Thought in the mind before its advent there.
 'Tis Beatrice herself who leading gives
 From good to better, so immediately
 Her act no vestige of duration leaves.
 Within the sun where I had entered, see
 How brighten spirits into recognition,
 By light, not color, manifest to me!
 What though I summon genius, art, tradition,
 That splendor could be imaged nevermore,
 But faith may see,—ah, let us crave the vision!
 No wonder our low fancy cannot soar
 To such an altitude, for never yet
 Was eye that did not quail the sun before.
 So bright was the fourth family, here set
 By the High Sire, imbuing them with bliss,
 Showing how He doth breathe, and how beget.
 “Give thanks to Him,” began now Beatrice,
 “Thank Him who of the angels is the Sun,
 Who by His Grace has lifted thee to this!”—
 So ardently subdued to orison
 Devoted, heart of mortal yet was not,
 So eager for divine surrender none,
 As at these words my own desire was hot;
 And so my love to Him was wholly plighted
 That Beatrice was in eclipse forgot.
 Nor this displeased her; but her eyes so lighted
 With laughter, that the splendor of her mien
 Drew off to other things my mind united.
 For other living lusters, passing keen,
 Centered upon us like a chaplet round,
 Still sweeter in their voice than bright in sheen.
 The daughter of Latona thus enwound
 Is seen at moments when so teems the air
 It holds the thread wherewith her zone is bound.

*The smile of
Beatrice*

*The garland of
souls is like the
halo around the
moon*

Manifold are the jewels dear and fair
 In Court of Heaven, whence I returning come,
 And none to carry them away could dare;
 Of these the carols of those light were some:
 Who takes not wing up thitherward to fly
 May better ask for tidings of the dumb!
 When, chanting so, those blazing suns on high
 Had wheeled about us thrice, in radiance
 Like stars the steadfast pole forever nigh,
 Ladies they seemed, who break not from the dance,
 But stop in silence listening for the chord
 Whereto their tripping steps again advance.
 And from within one light came forth this word:
 "Since radiance of Grace, enkindling so
 True love to be the multiplied reward
 Of loving, doth in thee so brightly glow,
 Leading thee up that stairway where none save
 To reascend can ever go below,—
 Whoever should deny thee if thou crave
 Wine from his flagon, would be free no more
 Than water seeking not the level wave.
 Thou wouldest know what blossoms now enflower
 This garland, circling with blithe roundelay
 The Lady beautiful, thy heavenly dower.
 Lamb of the holy flock was I, whose way
 Is shepherded by Dominic, and here
 Fair is the fattening if they do not stray,
 The brother to my dexter hand most near
 Was Albert of Cologne, my master best,
 And I was Thomas of Aquino there.
 And if to name and number all the rest
 Thou cravest of me, let thy look awhile
 Circle up here along the garland blest.
 That other splendor issues from the smile
 Of Gratian,—one and the other court he lent
 Such aid as Heaven with rapture to beguile.

*Dancing the
 successive
 stanzas of the
 ballata*

*Speaks the great
 Dominican
 theologian,
 Thomas Aquinas*

Albertus Magnus

Gratian

- Peter Lombard* And of our chorus the next ornament
 Was Peter, who gave Holy Church his mite
 Like the poor woman of the Testament.
- Solomon* { The fifth and loveliest of our circle bright
 Breathes from such love that all the world below
 Looks eagerly for tidings of its plight:
 Within it is the lofty spirit, so
 Imbued with wisdom that, if truth be true,
 No second rose so much to see and know.
- Dionysius* Next it the radiance of that taper view
 Which, still in mortal flesh, did best divine
 The angelic nature, and its service due.
- Orosius* Next in that little light see, smiling, shine
 That advocate of Christian ages whose
 Fair Latin edified Saint Augustine.
 Now, if in sequence as my praise pursues
 From light to light, thy mental eye is veering,
 Thou cravest for the eighth, and canst not choose.
- Boethius* Therein the sight of Good Supreme is cheering
 The holy soul who renders evident
 The world's deceit to whoso well give hearing.
 The body whence on earth it hunted went
 Lies in Cieldauro, and from torture came
 Into this peace and out of banishment.
 And yonder see the fervent spirits flame
 Of Isidore, of Bede, of Richard who
 In contemplation more than man became.
- Siger of Brabant, who lectured at Paris on Theology* This one, wherefrom to me returns thy view,
 Shines from a soul to thought so dedicate
 That death, he thought, too slowly on him drew:
 This is the light of Siger, beyond date,
 Who in the Street of Straw once lecturing,
 Had enviable truths to demonstrate."—
- The Bride is throughout the Poem, of course, the Church* Then as a chiming horologe doth ring
 To rouse the Bride of God to matin-song
 Unto the Spouse, His love soliciting,

Where one part draws another and thrusts along
 With tintinnating note harmonious
 Whence love in well-tuned spirit waxes strong,—
The glorious wheel I saw revolving thus
 And render voice to voice, in concord blending
 With sweetness never to be known of us,
Save in that place where joy is never-ending.

XI

THE CANTO OF ST. FRANCIS

O mad solicitude for mortal things,
 Alas, how all the reasonings are vain
 That make thee heavily beat down thy wings!
 One played the clergyman, one followed gain,
 One aphorisms of Hippocrates,
 One strove by violence or craft to reign,
 One throve by theft, one by juristic pleas,
 One in the pleasures of the flesh enwound
 Was wearing out, and one gave up to ease,
 While I, set free from all that dreary round,
 Aloft in Heaven, with Beatrice at hand,
 So passing glorious a welcome found.
 When every member of that circling band
 Had gained the point where he had been before,
 He stayed, as stays the taper in the stand.
 And now I heard the former voice once more
 Within that luster, while yet more intense
 Became the brilliance of the smile it wore:
 "As I am kindled in His effluence,
 So, gazing into the Eternal Light,
 I trace thy thoughts back to their rudiments.
 Thou doubttest, and wouldst have me sift aright
 My utterance, and in plain language bring
 The matter to the level of thy sight
 Where lately I said,—'Where is good fattening,'
 And where I said, 'No second ever was,'
 And here is need of clear distinguishing.
 The Providence which rules the world with laws
 Mysterious, so that every mortal eye
 Is baffled ere it to the bottom draws
 (So that to wed with Him who espoused her by
 The blessed blood with loud proclaim, the Bride
 Might go with greater nuptial loyalty,

*To follow
 Hippocrates
 meant the prac-
 tice of medicine*

*St. Thomas
 Aquinas, Doc-
 tor angelicus*

Canto x, 96

Canto x, 114

And with more self-security beside),—
 Ordained two princes who should both attend her,
 One upon either hand to be her guide.

All fire seraphical was one defender;

Francis

The other one with wisdom all aflame,

Dominic

Light to the world cherubic in its splendor.

Of one I mean to speak, for both may claim

Our praises, whichsoever one intending,

Because their labors had a single aim.

Between Topino and the stream descending

The hill that blest Ubaldo erewhile chose,

A fertile slope is from the mountain bending,

One of the geographical descriptions which the Poet loves (cf. ix, 82-93)

Whence hot and cold upon Perugia blows

Through Porta Solë; while behind it groan

Gualdo and Nocera their heavy woes.

Where drops the highland less abruptly prone,

A sun upon the world began ascent,

As somewhiles out of Ganges dawns our own.

Wherefore let any, when this place is meant,

Say not 'Ascesi,' which were short to say,

But, fittier to speak, say 'Orient'!

Assisi, supposed to be derived from "Ascesi," I rose

He, from his rising not yet far away,

Began to give the world some handsel of

The comfort-giving virtue of his ray;

And, still a boy against his father strove

For such a Lady, men unbar the door

As willingly to death as to her love;

He loved the Lady Poverty, but the father opposed the match

And in the spiritual court, before

His father's face, united with her stood,

Whereon from day to day he loved her more.

Reft of first husband she in widowhood

Till after the eleven hundredth year,

Contemned, obscure, awaited him unwooed;

Nor aught availed that men of her should hear

As with Amyclas found unterrified

By voice of him who struck the world with fear;

Nor aught availed her faith and courage tried,
 So that, let Mary at the foot remain,
 She mounted up where Christ was crucified.
 But lest too enigmatic be my strain,
 From my long parable shalt thou infer
 That Poverty and Francis are these twain.
 So blithe and so harmonious they were,
 Their love, their wonder, their communion sweet
 In all around set holy thoughts astir;
 Whence venerable Bernard first thought meet
 To go unshod, and after so great peace
 He ran, and running blamed his lagging feet.
 O wealth untold, good fruitful of increase!
 Giles bares his feet, Sylvester his behind
 The Bridegroom, such the Bride's peculiar grace.
 Then with his Lady and with the house assigned,
 All with the humble cord begirded now,
 Went forth that Father and that Master kind;
 Nor did he cravenly abase his brow
 As son of Peter Bernardone, or feel
 Cast down by strange contempt. But his stern vow
 With regal dignity did he reveal
 To Innocent the Pope, by whom was granted
 For his religious order the first seal.
 As multiplied the poor folk who had panted
 To follow him whose life-work marvelous
 Were better in the glory of Heaven chanted,
 This Master-shepherd's holy zeal for us
 Was sealed with crown of the Eternal Spirit
 A second time through Pope Honorius.
 Then preached he to the Soldan proud (to merit
 The palm of martyrdom he would have borne)
 Christ and his followers; but since to hear it
 He found unripe that folk, who put to scorn
 Salvation, and lest vain should be the quest,
 Returned to harvest of the Italian corn;

*Sealed by the
Church*

*Sealed by the
Holy Spirit*

'Twixt Tiber and Arno on the rocky crest
 From Christ's own hand the final seal he won,
 Borne for two years upon his limbs imprest.
 When God, allotting him such benison,
 Vouchsafed to draw him to the meed above
 That he had gained by being a lowly one,
 Unto his brethren, as right heirs thereof,
 Bequeathed he all his wealth, his Lady dear,
 Bidding them hold fidelity in love;
 And from her breast the lofty spirit clear
 Desired to pass to its own realm divine,
 And for its body willed no other bier.
 Judge now the worth of one who could combine
 With him to pilot over the high seas
 The Bark of Peter by the starry sign!
 Such was our Patriarch; and they who please
 To follow him, obeying his command,
 Take on such freight of good commodities.
 But now so greedy is become his band
 For novel fodder, nothing can withhold
 The sheep from roaming through wild pasture-land;
 And these, the more by distant lure cajoled,
 And truant more from him in field and wood,
 Emptier of milk return they to the fold.
 Some truly, boding evil likelihood,
 Cleave closely to the Shepherd, but so few
 That scanty cloth would furnish every hood.
 Now, if I fail not of my meaning true,
 If an attentive listener thou art,
 And if thy memory the words review,
 Will thy desire be satisfied in part,
 For thou wilt see what plant they chip away,
 And thou wilt take the reprimand to heart:
 'Where is good fattening, if they do not stray.'"—

*Sealed with the
 stigmata of the
 Crucified God*

*Judge of the
 worth of my
 master Dominic,
 worthy colleague
 of such a saint*

*Degenerate
 friars*

XII

THE CANTO OF ST. DOMINIC

Before the final cadence ceased to sound
 Forth from the blessed spirits radiant,
 Began the holy millstone to whirl round,
 But of full circling something yet did want,
 When now another ring around it fuses
 And matches dance with dancing, chant with chant,
 Chant that as passing far excels our muses,
 Our sirens, in those mellow flutings blew,
 As the first sunbeam by reflection loses.
 As curve two bows the filmy cloud-rack through,
 Both parallel in line and color, done
 As Juno bids her maid the picture do,
 The outer taking birth from the inner one
 In hues reëchoed like that wandering voice
 Consumed by love, as vapor by the sun,
 Giving mankind a signal to rejoice
 That what God promised Noah shall abide,
 Whence deluge nevermore the world destroys:
 So the two garlands bright about us plied
 Of roses an eternal coronal,
 And the outer to the inner so replied.
 Then, when the dance and lofty festival
 Both of the flaming lights and of the quires
 Light beside light jocund and blithesome, all
 Of one accord grew quiet, song and fires
 (Even as the eyelids cannot choose but shut
 Or lift themselves again as will requires),
 From one of the new lights a voice came out,
 Which made me, needle to that pole, incline
 My body round toward its whereabouts;
 And it began: "The Love that makes me shine
 Prompts me to laud the other Leader great,
 For whose sake here is spoken fair of mine.

*The great Doc-
 tors of the
 Divine forming
 a double halo of
 circling and
 singing flames*

*Speaks the
 Franciscan
 Doctor Sera-
 phicus, St.
 Bonaventura,
 in praise of
 Dominic*

Each with the other should be celebrate
That, as united they were militant,
Their glory may together radiate.
The army of Christ, at cost exorbitant
Equipt anew, was moving slow of pace
Mistrustful, and too few the flag to plant,
When He who kings it over time and space
Provided for His knighthood jeopardied,
Not for their worth, but only of His Grace;
Coming, as said, to succor of His Bride
With champions twain, whose prowess and behest
Rallied the stragglers who had turned aside.
Where first the winds breathe gently from the west
To open the fresh foliage of spring,
Whence smiles Europa being newly drest,
Not far from where the waves are thundering
Wherein the sun, because his course is great,
Somewhile from man concealed is slumbering,
There Calahorra sits, the fortunate,
Protected by the great escutcheon where
The lion doth succumb and subjugate.
Therein was brought to birth the lover dear
Of Christian Faith, athlete in holiness,
Kind to his own, to enemies severe.
Such life-power in his mother did possess
The infant spirit at its first creation
As to transform her to a prophetess.
Fulfilled at holy font the declaration
Between him and the Faith, of sacrament
Wherein each pledged the other with salvation,
The woman who for him had given assent
Beheld the admirable fruit, in dream,
Of him and of his heirs; and with intent
That what he was he might in grammar seem,
A spirit went bearing the possessive word
Of his Possessor hence to christen him,

*Royal arms
of Castile*

And called him Dominic: for I record
 The story of the husbandman whom Christ
 Chose for his aid in vineyard of the Lord.
 True messenger he seemed and friend of Christ,
 For the first love obtaining masterdom
 In him, was the first counsel given by Christ.
 His nurse discovered him, awake and dumb,
 Many a time recumbent on the ground,
 As who should say, 'To this end am I come!'

O thou, his father, Felix truly found!

And thou, his mother, verily art Joan,
 If that interpretation be the sound.

Not as men now are spent for worldly boon

Following Thaddeus and the Ostian,
 But, loving the true manna, very soon

He grew a mighty teacher, and began

About the vineyard to be vigilant,

Where bleach the vines if bad the husbandman;

And of the Seat that once to righteous want

Benigner was (not by her own offense

But that of her degenerate occupant!),

He begged,—not two or three for six dispense,

Not income of first vacant benefice

Not tithes, of God's own poor the competence,—

But leave against the world, that goes amiss,

To battle for the Faith, from seed whereof

Sprang twice twelve plants that garland thee with
 bliss.

Then, both with learning and with zealous love,

By apostolical authority,

Like torrent urged by fountain up above,

Dasht in among the shoots of heresy,

Smiting with greater vehemence, the more

Resistance proved to be refractory.

From him thenceforward various runnels pour

To irrigate the Catholic garden spot,

Making its bushes greener than before.

*No other word
 is permitted to
 rime with the
 name of Christ
 (cf. Canto xiv
 and elsewhere)*

*Authorities in
 medicine and
 canon law (the
 Decretals). Cf.
 opening passage
 of Canto xi*

*Boniface the
 Eighth*

If such was one wheel of the Chariot
 Wherein rode Holy Church for her defense
 Over the field where civil strife was hot,
 Clearly shouldst thou perceive the excellence
 Of the other wheel, which Thomas had discussed
 Before I came, with courteous eloquence.
 But where the outmost rim was wont to thrust
 Its pressure, is the track deserted,—so
 That now there is the mold where was the crust.
 His household, who set forward straight to go
 With feet upon his prints, are turned again
 So that they set the heel upon the toe;
 And by the harvesting will soon be seen
 How bad the tillage, when the tare will rue
 Because it is excluded from the bin.
 Yet, whosoever search our volume through
 Leaf after leaf, might chance some page upon,
 Reading, ‘To what I was remain I true!’
 But from Casal or Acquasparta none,
 Whence come they who the writing so apply
 That one lets loose, and draws it tighter one.
 The effluence of Bonaventura am I,
 From Bagnorea, who did evermore
 Put last the left-hand care in office high.
 Here, of the earliest of the barefoot poor,
 Illuminato and Augustin, made dear
 To God while circled with the cord of yore.
 Hugh of Saint Victor is among them here,
 And Peter Mangiadore, and Peter of Spain
 Who in twelve books down there is shining clear,
 The Prophet Nathan, Metropolitan
 Chrysostom, Anselm, that Donatus who
 Stooped to the first art, a grammarian;
 Here is Rabanus, here beside me too
 Shines the Calabrian abbot Joachim,
 Gifted with spirit of prophetic view.

*The two wheels
 of the Chariot
 of the Church*

*A violent shift
 of metaphor!
 Dante, like
 Shakespeare,
 often defies the
 rules of the
 rhetoricians*

*The household of
 Francis going
 back on their
 tracks*

*Acquasparta re-
 laxated the Rule of
 the order; Casale
 would have
 made it more
 rigid*

*The other lights
 of the outer
 wreath of saints*

In rivalry such Paladin to hymn,
 Moved me with courtesy-enkindled mood
 Friar Thomas, by the fair discourse of him,
And with me prompted all this Brotherhood."—

XIII

ST. THOMAS AQUINAS GIVES A LESSON IN RELATIVITY

Let any fancy, who would fain not balk
 At what I now beheld, and hold the sign
 Firm as a rock before him while I talk,
 Fifteen stars that in various quarters shine
 And so the sky with their effulgence steep,
 They pierce the densest cloud-rack vespertine;
 Fancy that Wain whereto the bosom deep
 Of our own Heaven suffices night and morn,
 Punctual to the wain-pole's mighty sweep;
 Fancy thereto the opening of that horn
 Commencing at the axle's point, whereby
 The Primal Wheel is still revolving borne;
 Fancy these made two clusters in the sky
 Like that one which the daughter of Minos made
 When, chilled, she felt herself about to die,—
 One cluster with the other garlanded
 And in such fashion whirling both the two
 That one was leader and the other led:
 Then will he have some shadow of the true
 Star clusters, as in counter-dance they gleam,
 Circling the point that I was rooted to,
 Since these outstrip the things we see or dream,
 As does that Heaven which is the swiftest o'er us
 The moving of Chiana's oozy stream.
 Not Bacchus, not Apollo was their chorus,
 But Persons three in being all divine,
 In one, divine and human, to restore us.
 The song and circle measured, turned in fine
 To us those holy lusters, more by token
 Passing from heed to heed with joy benign.
 'Mid those concordant powers was silence broken
 Then by that light whence the achievements of
 The marvelous mendicant of God were spoken:

*The double gar-
 land of saints;
 astronomical
 comparison (cf.
 the comparison
 beginning
 Canto xii)*

*The horn is the
 constellation of
 the Little Bear*

*See note about
 the Chiana,
 Inf. xxix*

St. Thomas Aquinas now explains his attribution of highest wisdom to Solomon (x, 114)

Adam and Christ, both direct creations of the Divine, must have been superior in wisdom to Solomon

"A religious hymn breathing the sense of mystery that surrounds the Divine" (Torraca)

"One sheaf being thrasht," the words fell from above,
 "And that its grain is to the garner gone,
 To beat the other beckons me dear love.
 Thou thinkest of the bosom whence was drawn
 The rib wherewith to fashion the fair face
 Whose palate cost the world so dear a pawn,—
 And of that lance-pierct bosom, by whose grace
 Sin past and future was so compensated
 That the atonement in the scale outweighs,—
 Thou thinkest man may be illuminated
 By no more light than was infused in those
 By that same Power who both of them created:
 And hence thy wonder when my story goes
 That the Fifth Light with knowledge so profound
 Was gifted, that 'No second ever rose.'
 Open thine eyes now and behold how bound
 Is thy belief with what I shall reply,
 Both in the truth like center in the round.
 That which can die, and that which cannot die,
 Are nothing save the splendor of that Word
 In love begotten by our Father High;
 Because that Living Light which is transferred
 So from its Source, it may not be undone
 From it or from that Love which is their third,
 Its mirrored rays by its own benison
 In nine subsistencies together brings,
 Itself eternally abiding One.
 Thence passes through successive lowerings
 To the ultimate potential elements,
 Producing naught but brief contingent things;
 And these contingent things I take in sense
 Of things from seed engendered animal,
 Or void of seed, through heavenly influence.
 The wax of these, and that which molds it all,
 Are variable, since less and more hath shined
 Beneath the stamp the idea original;

Whence comes about that, after its own kind,
 The selfsame tree bears worse and better fruit,
 And ye are born endowed with various mind.
 Now were the wax exactly worked to suit,
 Did stars supreme their influence assemble,
 The luster of the seal were absolute;
 But Nature mars,—wherein she doth resemble
 The craftsman who about his labor goes
 And keeps the knack, although his fingers tremble.
 Yet if the fervent Love seal and dispose
 Clear insight of the Primal Power, achieved
 Perfection on that substance fully shows.
 Dust of the ground, made worthy thus, received
 Full animal perfection once therethrough;
 Thus wrought upon, the Virgin once conceived.
 So that I give my sanction to thy view
 That human nature never yet has been,
 Nor can be, such as in those persons two.
 Now if no farther forward should I win,
 ‘How then consider him without a peer?’
 Upon this question would thy words begin.
 But to see clearly what is not yet clear,
 Think who he was and why petitioning
 When he was bidden ask the guerdon dear.
 Thus have I spoken but exhibiting
 That he was king, and asked for plenitude
 Of wisdom to become a worthy king,—
 Not for the number of the multitude
 Moving these spheres, nor if *necesse* chained
 With a contingent ever could conclude,
 Nor if prime motion is to be maintained,
 Nor if in semicircle could be drawn
 Triangle, save right angle be retained.
 Whence, taking this with my discourse foregone,
 A kingly prudence is that peerless prize
 The shaft of my intention hits upon.

*St. Thomas
 now “dis-
 tinguishes”*

*The four high-
 est branches of
 knowledge, as
 taught at the
 University then:
 theology, logic,
 metaphysic,
 geometry*

*Solomon asked
 and got prac-
 tical wisdom for
 his trade of king*

And if on 'rose' thou turnst discerning eyes,
 Thou wilt perceive that it is spoken of
 Kings,—who are many, and but few the wise.

Thus qualified, in what I said above
 Agreement with thy view is found complete
 As to our primal Sire and Him we love.

*The applica-
 tion: warning
 against igno-
 rant reading and
 snap judgments*

Let this be ever lead upon thy feet
 To make thee like a weary man move slow
 When *Yes* and *No* the inner vision cheat;
 For he among the fools is very low
 Who affirms or who denies in either kind
 Without distinction of the *Yes* and *No*,
 Since often to false bias are inclined
 Opinions men too hastily attain,
 And mere conceit then trammels up the mind.

His putting forth from shore is worse than vain
 Who wanting skill goes fishing for the true,
 Since as he went returns he not again;

Melissus gives the proof of this to view,
 And Bryson and Parmenides, who rekt
 Not of their goal, however fast they flew.

So with Sabellius, Arius, and each sect
 Of fools who were as swords to Scripture pure,
 Distorting features otherwise correct.

Let folk in judgment never be too sure,
 As when into the field the peasant goes
 To reckon up the ears not yet mature;

For I have seen beneath the winter snows
 The wild brier rugged seem, and troublesome,
 And then upon its summit bear the rose;

And once I saw a gallant vessel come
 Straight over-seas, completing her emprise,
 To perish entering the port at home.

Seeing one thief, another sacrifice,

*"Donna Berta o
 Ser Martino"*

Let not Dame Joan and Gaffer John presume
 To penetrate them with divining eyes,
 For one may rise, the other fall to doom."—

XIV

THE SPIRITUAL BODY. GALAXY OF THE CROSS IN MARS

From center unto rim, or back about,
 Vibrates the water in a rounded vase,
 As smitten from within or from without.
Into my mind came suddenly the case
 That here I moot, soon as the effluence
 Of glorious Saint Thomas held his peace,
Because of likeness in the incidence
 Of his discourse and that of Beatrice,
 Whom it pleased after him thus to commence:
"This man has need (yet does not tell you this
 Either by voice or thinking) to pursue
 Another truth to where it rooted is.
Inform him if the light which doth endue
 Your substance with its blossom, will remain
 As now it is forevermore with you;
And if it shall remain with you, explain
 How ye can bear it and conserve your sight
 When ye shall be made visible again."—
Just as, impelled by urgency of delight,
 They who are wheeling in the dance as one,
 Lift up the voice and make the movement light,
So at the prompt devoted orison
 The holy rings gave proof of rapture new,
 Turning in wondrous choral unison.
Whoso laments our death down here, therethrough
 To win new life above, did never see
 Refreshment here of the eternal dew.
That ever-living One and Two and Three
 Reigning in Three Two One beyond all date,
 Unbounded and all-bounding Trinity,
Did each among those spirits celebrate
 Three times, with such melodious utterance
 As were fit meed for merit passing great.

*The voice of
Thomas had
come from the
rim; that of
Beatrice flows
back from the
center*

*The mystery of
the glorified
body after the
resurrection*

And where divinest was the radiance
 Of the inner ring, a quiet voice replies
 (To Mary such the Angel's voice perchance!):
 "Long as the festival of Paradise
 Shall have continuance, so long our love
 Engarments us with such a radiant guise.
 Its brightness will keep pace with movement of
 Our zeal, and zeal with vision, which is full
 As it has grace its proper worth above.
 When with the glorious holy flesh the soul
 Shall be re clothed, our personality
 Will dearer grow, since wholly beautiful.
 Thereby will wax the light, that largess free
 Vouchsafed us by Supreme Excellence,
 Light which enables us His Face to see;
 Wherefore the vision needs must wax intense,
 The fervor wax that from the vision came,
 And wax the radiance proceeding thence.
 But even as a firebrand, darting flame,
 Is by its living glow victorious
 So that its visible form remains the same,
 So will this luster now enswathing us
 Be vanquish't by the flesh, that now from sight
 This many a day by earth is covered thus.
 Nor can we weary of so great a light;
 Strong shall the bodily organs be concerning
 All that may minister to our delight."—
 So ready and with such an eager burning
 To cry "Amen" appeared to me both quires,
 As for the mortal body showed their yearning,
 Not for themselves alone, but for their sires
 And mothers and perchance for others dear
 Ere they became imperishable fires.
 And lo! a luster all around, of sheer
 Surpassing splendor dawned upon the view,
 Like an horizon that is growing clear.

And even as at early nightfall, new
 Gleamings begin to spot the sky again,
 While true appears the vision, yet not true,
 Methought up there, beginning to grow plain,
 Novel existences, a circling host
 Outside of those circumferences twain.
 O very sparkling of the Holy Ghost,
 Smiting mine eyes with such an instant flare
 They might not brook it, in the luster lost!
 But Beatrice showed so smiling and so fair,
 It must be left with visions that elude
 The memory, which cannot follow there.
 Therefrom mine eyes, resuming aptitude
 To lift their lids, showed me with her alone
 Lifted to loftier beatitude.
 That I was lifted to a higher zone
 Was told me by that star's enkindled smile
 Which ruddily beyond the common shone.
 In that deep language of the heart whose style
 Is one in all, to God I here address
 Oblation for the gift bestowed the while;
 Nor yet was consummated in my breast
 The sacrifice, before I knew the prayer
 To be propitious and with favor blest,
 For with a rubeate glory past compare
 Showed splendors forth, within two rays of light,
 Such that I cried: "O Sun that makes them fair!"
 As, 'twixt the two poles of the world, gleams white
 The Galaxy with less and greater stars,
 Putting in doubt the very erudite,
 Thus, constellated in the depth of Mars,
 Fashioned those rays the venerated sign
 Formed in a round by crossing quadrant bars.
 Here conquers memory all wit of mine:
 Because that Cross was lamping so with Christ
 I cannot find similitude condign;

*The smile of
 Beatrice always
 marks the rise
 into a higher
 sphere*

*The ruddy
 Heaven of Mars*

*Imagine the
 "Milky Way"
 in the form of
 a Cross*

*For the rime
 cf. Canto xii*

But whoso takes his cross and follows Christ
 Shall yet forgive me what I leave unsaid,
 Seeing that dawnlight flashing with the Christ.
 From arm to arm, and between base and head,
 Lights were in motion, brightly scintillant,
 Passing and counterchanging as they sped.
 So swift and slow and level and aslant
 Are seen here, ever altering their mien,
 The atomies of bodies long or scant
 Adance upon the ray that cleaves the screen
 Of shadow often, which for their defending
 Men cause by handicraft to intervene.
 And, as the harp or violin, with blending
 Of many chords, sweet tinkling makes to him
 Who hears the music without comprehending,
 So from the lights there shining bright or dim
 Gathered along the Cross a melody
 That raptured me, oblivious of the hymn.
 High laud it was,—so much was clear to me,
 Because “Arise and conquer” was the strain
 Which still I heard uncomprehendingly.
 So charmed was I therewith that until then
 Naught had there ever been that could impose
 On me the fetters of so sweet a chain.—
 Perchance too bold appear such words as those,
 Disparaging the charm of those fair eyes
 Gazing wherein my longing has repose.
 But whoso comprehends how as they rise
 Those living seals of all things loveliest
 Augment, nor had I turned to that emprise,
 May excuse me from the accusation, stressed.
 But to excuse me, thus my truth approving;
 For here is not cast out the rapture blest,
 Becoming ever purer upward moving.

*Hymn of the
 Warrior-Saints*

*Because the
 eyes of Beatrice
 reflect the
 Divine (cf.
 Purg. xxxi,
 the closing
 strain)*

XV

DANTE'S ANCESTOR BEGINS THE SKETCH OF THE MEN
AND MANNERS OF OLD FLORENCE

Benignant will, resolved into the blest
 Love whence forever benefactions flow,
 As greed in wicked will is manifest,
 Laid silence on that tuneful lyre, and so
 Withheld those holy chords from sounding on,
 That Heaven's right hand now twitches, now lets go.
 How can be deaf to righteous orison
 Those Beings who, to open wide the door
 For my petition, paused in unison?
 'Tis right he should eternally deplore
 Who, out of love for what does not abide,
 Forfeits that other love forevermore.
 As through the pure and tranquil eventide
 A flash is seen from time to time to race,
 Setting the calmest eyelids staring wide,
 Appearing like a star that changes place,
 Save that, where first enkindled is its light
 Nothing is missed, and it goes out apace,—
 So shot from the arm extending to the right
 To bottom of the cross, a star of them
 That make the constellation there so bright;
 Downward it ran along the radiant stem
 Like fire in alabaster shining through,
 Nor from the fillet once broke forth the gem.
 Such love the shade of old Anchises drew,
 If credit we our poet passing great,
 When in Elysium his son he knew.
 "O kinsman mine! Grace incommensurate
 Upon thee shed! to whom, as unto thee,
 Was ever opened twice the Heavenly gate?"—
 So spake that light; whence thereto eagerly
 I turned,—then to my Lady,—in such wise
 That from both quarters awe came over me;

*The light of
 Dante's greatest
 ancestor falls
 down the shaft
 of the mystic
 cross like a
 "shooting star"*

For such a smile was glowing in her eyes
 That, with mine own, methought I touched the
 bound
 Both of my grace and of my Paradise.
 Thereafter, blithe of look and blithe of sound,
 That soul to salutation added speech
 Past my conception, it was so profound;
 Of choice concealed he not what he would teach,
 But force perforce, because the lofty sense
 So overshot the mark of mortal reach.
 But when the bow of burning love less tense
 Became, and his discourse came down and stood
 Upon the plane of our intelligence,
 The first expression that I understood
 Was: "Benediction on Thee, Trine and One,
 For guerdoning my kinsman with such good!"—
 "A grateful and long fast," he followed on,
 "From reading the Great Book where black on white
 Is set down ineffaceably, my son,
 Hast thou now satisfied within this light
 I hail thee from, thanks to her favor who
 Clad thee with plumage for the lofty flight.
 Thou deemest that thy thought to me flows through
 From the First Cause, even as from unity,
 If that be known, the five and six to you,
 Not asking who I am, nor why in me
 Appears a gratulation more elate
 Than elsewhere in this jocund company.
 Thou deemest true: in this life small and great
 Are gazing in that Mirror whence, before
 Thou thinkest, thy reflections emanate.
 But that the Holy Love mine eyes adore
 In vigil never broken, hunger-spent
 With sweet desire, may be fulfilled the more,
 O let thy voice, secure, glad, confident,
 For will and yearning find the fitting word
 Whereto is predetermined my consent."—

*The Great Book
 in which he
 reads, the Mir-
 ror in which
 they gaze, are
 images of the
 Divine Mind*

Thereon I turned to Beatrice, who heard
 Before I spake and gave assent, whereby
 The growing wings of my desire were stirred.
 "When dawned on you the Prime Equality,
 Love and intelligence for each of you
 Became of equal poise,"—so answered I;
 "Because the Sun that lit and warmed you through
 Holds in its heat and light such balance fit
 That all comparison falls short of true.
 But mortal wing of will and wing of wit,
 For reason well apparent to your sight,
 Fail of the balanced pinions requisite.
 Whence I, who with the heart alone requite
 Thy dear paternal welcome, feel my lame
 Mortal disparity of will and might.
 I do entreat thee, living topaz-flame,
 Set as a gem upon this jewel choice,
 To satisfy my craving with thy name."—
 "O leaf of mine, who made me even rejoice
 Expecting thee, thy root behold in me!"—
 Beginning thus, replied to me the voice;
 Then said: "That soul who gave thy family
 The surname, and has round the Mountain gone
 On the first terrace, a long century,
 Was thy great-grandfather, and was my son:
 Befits that respite thou for him bespeak
 From his long travail, with thy orison.
 Florence, encircled by her wall antique,
 Whence tierce and nones are tolling evermore,
 Lived peaceable and temperate and meek.
 Her arm no clasp, no crown her forehead bore,
 No silken petticoat, with girdle gay
 More tempting to the eye than she who wore.
 Not yet did little daughter's birth dismay
 The father; not too early did they mate,
 Nor yet was dowry ruinous to pay.

*Dante humbly
 urges the inade-
 quacy of mortal
 wit to discourse
 with a being in
 whom deed bal-
 ances desire*

*The father of
 Dante's great-
 grandfather tells
 of the social
 condition of
 Florence in the
 eleventh century*

No house was then of children desolate;
 Not yet Sardanapalus came to show
 What in a chamber he can perpetrate.

*Hills from
 which travelers
 from the north
 got the first view
 of Rome and of
 Florence*

Not yet outflown was Monte Mario
 By your Uccelatoio,—which as outflown
 In soaring up, shall be in falling low.

*Great citizens in
 their day (cf.
 Inf. xvi, 37,
 and next canto)*

I saw in belt of skin and clasp of bone
 Bellincion Berti, and his lady quit
 The mirror with complexion still her own;

I saw the Nerli and the Vecchio fit
 The leathern jerkin with good countenance,
 With spindle and with flax their ladies sit.

O happy women! each yet in advance
 Sure of her burial, and none beguiled
 Of comfort in her bed because of France.

One, keeping watch above her cradled child,
 Would soothe it with the babbling idiom
 Whereto the fathers and the mothers smiled;

And one, the thread from distaff drawing home,
 Gathered her brood and prattled fables how
 Came Trojans to Fiesolë and Rome.

*A woman of
 doubtful repu-
 tation, and a
 man whom
 Dante detested*

A marvel then Cianghella's brazen brow,
 Or Lapo Salterello, as complete
 As Cincinnatus and Cornelia now.

To life of citizen in house and street
 So fair and quiet, to so great a fame
 For neighbor loyalty, to home so sweet,

My mother gave me, calling Mary's name;
 And so, within your ancient Baptistry,
 Christian and Cacciaguida I became.

Moronto and Eliseo brothered me;
 My Lady came from Valley of the Po,
 Whence was thy surname handed down to thee.

I followed Kaiser Conrad then, with so
 Good service that he belted me a knight,
 So much my prowess made his favor grow.

Beneath his banner followed I to fight
That ill-famed law whose folk usurp control,
To pastors' shame, of what is yours by right.
There disentangled by those caitiffs foul
Was I from the delusive world, whose quest
Infatuate debases many a soul,
And came from martyrdom unto this rest."—

*Second Crusade,
preached by St.
Bernard (1147)*

XVI

"OLD, UNHAPPY, FAR-OFF THINGS"

O petty our nobility of blood!

If thou prompt men to make their boast of thee

Down here, where faints our yearning for the good,

Never shall this seem wonderful to me,

For where desire is not perverted, yea

In Heaven itself, I felt such vanity.

In truth, thy cloak so quickly shrinks away,

That, add we not a frequent piece thereto,

Time with the shears goes round it day by day.

With *You*, which Rome at first permitted, *You*,

Wherein her children now least persevere,

Proudly began I my discourse anew,

Whence Beatrice, a little distant here,

By smiling called to mind that dame who coughed

At first recorded fault of Guenevere.

"You are my Father," so began I soft,

"You fill me for discourse with courage high,

You lift me far above myself aloft.

So many rivulets are pouring joy

Into my heart that happy is my tongue

Seeing I can bear and not be rent thereby.

Tell then, beloved root whence I am sprung,

Who were your forebears, what the years foregone

That signalized themselves when you were young.

Tell me about the sheepfold of Saint John,

What were the numbers and who were the folk

Within it who the highest places won?"—

As if by breathing of the wind awoke

Flame in a coal, so did I see that blaze

Kindle at the caressing words I spoke,

And growing ever fairer to my gaze,

With sweeter accent gentlier it said,

But in no dialect of nowadays:

*Dante addresses
his ancestor as
if he were royal
("you" instead
of "thou")*

*Modern Flor-
ence is the city
of the Baptist,
as the ancient
was the city of
Mars*

"From the first *Ave* to that childing-bed
 Whereon my mother, now ensainted, through
 Delivering of me was comforted,
 Five hundred times and fifty and thirty drew
 "This circling fire to its own Lion apace,
 Beneath his paw to kindle up anew.
 My sires and I were native to that place
 Where the last ward first intersects the course
 Of the hot runner in your annual race.
 Enough about my elders this perforce:
 For as to whence they came and who they were,
 Silence is more becoming than discourse.
 All those at that time competent to bear
 Weapons, the Baptistry and Mars between,
 Numbered a fifth of them now living there.
 But the community, where intervene
 Campi, Certaldo, and Figlinë now,
 Pure to the humblest artisan was seen.
 O how much better let such neighbors plow
 Around Galluzzo, and let your border lie
 At Trespiano, rather than allow
 Their entrance, so to be offended by
 The stench of Aguglion, and Signa's clown,
 Who has for jobbery so sharp an eye.
 Were folk who most on earth have fallen down
 Not stepmother to Cæsar, but instead
 Benignant, like true mother to her son,
 One, made a Florentine by truck and trade,
 Would have turned back to Semifonte again,
 Where went about his grandsire begging bread.
 Still would the Counts on Montemurlo reign,
 The Cerchi be in Aconë's parish still,
 Perchance the Buondelmonte on Greve's plain.
 When mingled populations overfill
 The city, evermore begins its woe,
 As added victual makes the body ill.

580 x 686 +
 (the number of
 our days re-
 quired for the
 revolution of the
 planet Mars)
 gives about 1091
 as the birth-year
 of Cacciaguida

The city lay be-
 tween the
 Church of St.
 John and the
 Ponte Vecchio
 with the muti-
 lated statue of
 Mars

That is to say,
 if the clergy
 had kept hands
 off

And the blind bullock falls more headlong low
 Than the blind lamb, and more one sword will cleave,
 And often deeper than the five will go.
 If Luni and Urbisaglia thou perceive,
 How they have gone, and likewise pass away
 Chiusi and Senigallia, to believe
 That in like fashion families decay
 Will seem opinion neither strange nor new,
 Seeing that even cities have their day.
 All your affairs are mortal, even as you,
 The very brevity of life concealing
 In some the creeping steps of death from view;
 And as the lunar heaven, forever wheeling,
 Covers and bares incessantly the shore,
 So fickle Fortune is with Florence dealing.
 Hence what I tell should seem no fable-lore
 Concerning the renowned Florentines
 Whose fame through lapse of time is known no more.
 I saw the Hugos, saw the Catellines,
 Filippi, Greci, Ormanni, Alberichi there,
 Illustrious citizens in their declines,
 And saw, as mighty as they ancient were,
 With one of La Sannella, of Arca one,
 Ardinghi and Bostichi and Soldanier.
 Above the gateway newly weighed upon
 By felony so heavy in its shame
 That from the bark shall soon be jettison,
 Dwelt then the Ravignani, from whom came
 Count Guido down, and whoso to this hour
 Has taken lofty Bellincione's name.
 He of La Pressa wisely wielded power
 Already, and the Galigaio claimed
 Sword-hilt and pummel gilt in hall and bower.
 Greatly the pale of Minever was famed,
 Sacchetti, Giuochi, Fifanti, and Barucci,
 And Galli,—and others by the bushel shamed.

*The Ravignani
 descended
 through the good
 Gualdrada from
 Bellincione
 Berti*

The parent stock whence budded the Calfucci
 Was great already, and to curule chair
 Already drawn Sizii and Arrigucci.
 Ah, mighty did I see them who despair
 Because of their own pride! and the Balls of Gold
 In all her prowess made our Florence fair.
 So likewise did the ancestors of old
 Of those who, when your see is vacant, find
 Fat profit by abiding in the fold.
 That haughty breed, so dragon-fierce behind
 The fugitive, but let your teeth be seen
 Or purse belike, seem lambs, they grow so kind,
 Was on the rise, although from people mean,—
 Whence Ubertain Donato felt disgrace
 When his wife's father made them kith and kin.
 Down from Fiesole to market-place
 Had gone now Caponsacco,—Judah there
 And Infangato, burghers in good grace.
 Incredible, yet true, what I declare:
 The little circuit had an entrance way
 Called after them whose emblem is the Pear.
 All wearers of the fair insignia
 Of the great Peer, whose name and valor grim
 The feast of Thomas calls to mind today,
 Knighthood received and privilege from him;
 Though with the populace today unite
 That man who guards the scutcheon with a rim.
 Gualterotti and Importuni were at height;
 And had they for new neighbors suffered dearth
 More tranquil would the Borgo be tonight.
 The house from which your tears have had their birth,
 Because its just resentment killed your joyance
 And with the blood of many stained the earth,
 Was honored in itself and its alliance:
 O Buondelmonte, by what evil daring
 Didst flee at others' prompting its affiance!

*Giano della
 Bella*

*The Amidei,
 whose murder
 of young
 Buondelmonte
 for slighting
 their alliance
 is the tradi-
 tional origin of
 the factions of
 Guelf and
 Ghibelline*

Glad would be many who are now despairing,
 If God had to the Ema relegated
 Thyself, when first toward the City faring.
 But meet it was that Florence consecrated
 A victim, while her last peace was prevailing,
 To that bridge-warding marble mutilated.
 With folk like these, nor yet were others failing,
 Did I see Florence in such deep repose
 That she had no occasion yet for wailing;
 I saw her people glorious with those,
 And just, so that the Lily never stood
 Reversed upon the lances of her foes,
 Nor dyed vermilion yet by party feud."—

*The old banner
 showed a white
 lily in a red
 field; the Guelfs
 reversed the
 colors. See the
 plates of the
 two shields*

Note

It has not seemed desirable to fill the margins with references and explanations. Those interested in the history of old Florence will know where to look. For biographical information and anecdote Toynbee's Dictionary is the obvious repertory. The reader will find profit in looking up Bellincion Berti and his daughter, the good Gualdrada (Inf. xvi, 37). The historical student soon perceives that the viewpoint in these cantos is very much that of an old Tory. The new families, like the Cerchi, were often useful citizens. And the institution of the guilds is nowhere here referred to, although economically, politically, socially, even intellectually, of primary importance and immeasurable influence.

XVII

DANTE'S EXILE AND JUSTIFICATION

As who makes fathers chary of undue
 Promise to children, questioned Clymenë
 If what he heard against himself was true,
Even such was I, and such perceived to be
 By Beatrice and by the Holy Lamp
 Who previously had changed his place for me.
Then said my Lady to me: "Do not damp
 The flame of thy desire, but let it soar
 Well making manifest the inward stamp;
Not that thy words may make our knowledge more,
 But that thou mayst acquire the habitude
 To tell thy thirst that we for thee may pour."—
"Dear parent stock, raised to such altitude
 That, as to earthly minds is evident
 No triangle may two obtuse include,
Thus do contingent things before the event
 Exist for thee, still gazing where take head
 All times together with the present blent;
While in the company of Virgil led
 Up and along the spirit-healing slope
 And down throughout the region of the dead,
I heard discourses grievous in their scope
 Touching the remnant of my life, although
 Well squared against the blows of Chance by Hope:
Wherefore my will were well content to know
 What fortune is approaching to molest;
 For bolt foreshadowed strikes a lighter blow."—
So to that selfsame light that had addrest
 Beforehand me, I said as willed to say
 By Beatrice, and mine own will confest.
Not with blind riddles which in former day
 Ensnared the credulous, ere yet was slain
 The Lamb of God who takes our sins away,

But with clear utterance and language plain
 That fatherly affection made reply,
 In his own smile withdrawn and shown again:
 "Contingency, which is embounded by
 The volume of your matter, is beheld
 All pictured forth before the Eternal Eye,
 Yet not thence of necessity compelled,
 More than the vessel down the current steering
 Is by the mirror in the eye propelled.
 Therefrom comes, even as comes upon the hearing
 Sweet organ music, to my sight the course
 Of time already now for thee preparing.
 As through stepmother proof to all remorse
 Hippolytus from Athens fled of old,
 So out of Florence shalt thou go perforce.
 Already this is willed and sought,—nay hold
 It good as done by him who plans thy fall
 Where every day the Christ is bought and sold.
 The hue and cry will hound as usual
 The party wronged; and yet shall vengeance give
 A witness to the truth dispensing all.
 Thou art to forfeit as a fugitive
 All held most dear: of arrows thou must bear,
 This first the bow of banishment lets drive.
 Thou shalt make proof what salt and bitter fare
 Is bread of others, and what toils attend
 The going up and down another's stair.
 But what will heaviest thy shoulders bend
 Will be the senseless company malign
 With whom thou wilt to such a pass descend,
 Who, ingrate all and maddened, will combine
 In fury against thee; but thereafter soon
 Their forehead will be red for it, not thine.
 Their brutishness will in their very own
 Deeds be avoucht, nor will thy fame be blurred
 In having made a party all alone.

*Pope Boniface
 Eighth*

*Dante's fellow-
 exiles, so un-
 worthy that he
 shakes them off*

First hospitality shall be conferred
 On thee by kindness of the Lombard great,
 Who on the ladder bears the sacred bird,
 Who will to thee be so considerate
 That of the wish and boon between you two,
 First will come that which else is granted late.
 Beside him shalt thou see that hero who
 Took from this mighty star at birth such mold
 That his emprise will be renowned therethrough.
 His worth the nations do not yet behold
 Because his age is tender,—years but nine
 These wheeling spheres have round about him rolled.
 But ere the Gascon cunning undermine
 The noble Henry, sparkles of his worth
 In scorn of lucre and of toil shall shine.
 So his magnificence shall yet show forth,
 His foes will not be so predominant
 That they could keep report of it from birth.
 On him and on his favors do thou plant
 Thy trust; through him shall many change degree,
 Altering state, both rich and mendicant.
 And bear thou written in thy memory
 Of him, but tell it not,”—and he revealed
 Things past believing, even of those who see.
 Then added: “Son, these glosses may be sealed
 To what was told thee; snares are waiting thus
 Behind few circles of the spheres concealed.
 Yet be not of thy neighbors envious,
 Seeing thy future life will long outlast
 The forfeit of their deeds perfidious.”—
 Soon as that holy soul to silence passed,
 Showing the pattern had been woven above
 The web whereof myself the warp had cast,
 Did I begin like one misdoubting of
 His course, who craves advice from one of those
 That, seeing, do correctly will, and love:

*Bartholomew
 della Scala,
 lord of Verona,
 and Can
 Grande della
 Scala*

*Clement V and
 Henry VII*

*Dante's fame
 predicted*

"Well see I, Father, how my time of woes
 To deal me such a buffet spurs along
 As is the heavier when one heedless goes;
 Whence it is good with foresight to be strong,
 That, though bereft me be the dearest prize,
 I forfeit not the others by my song.
 Down through the world of bitter tears and cries,
 And up the mountain side from whose fair height
 Uplifted me my Lady with her eyes,
 And afterward through Heaven from light to light,
 Have I learned that which will, if I respeak,
 For many have disrelish infinite;
 And if to truth I prove a friend but weak,
 I tremble lest my fame the forfeit pay
 With those who are to call this time antique."—
 At this the light wherein the treasure lay
 Which I had found there, flasht with such suffusion
 As golden mirror in the solar ray.
 "A conscience darkened,"—then he made conclusion,—
 "With self-shame, or another's, this being sung
 Will wince indeed at every harsh allusion.
 Nathless away be all dissembling flung,
 And be thy vision wholly manifested,
 And let them wince who feel their withers wrung;
 For though thy word be grievous when first tasted,
 It will forever after leave behind
 A vital nourishment, if well digested.
 This cry of thine shall do as doth the wind
 That buffets most the topmost mountain crown:
 Which no small pledge of honor wilt thou find.
 For this among these Wheels, and up and down
 The Mountain, and within the Vale of Woe,
 Are shown thee spirits only of renown;
 For restive is the hearer's mind, and so
 Recalcitrant to faith, it holds aloof
 From instances buried its ken below,
 And from all else except explicit proof."—

*Were it not
 prudent to be
 "a timid friend
 of truth"?*

*"lascia pur
 grattar dov'è
 la rogna"*

*Dante must
 speak out*

XVIII

HOW THE SOULS FORM THE MYSTIC SYMBOL OF JUSTICE
IN THE TEMPERATE STAR OF JOVE

Now in his inward thought with joy replete
Was that blest Mirror, and I savored mine
By seasoning the bitter with the sweet;
And the Lady leading me to the Divine
Said: "Shift thy thought to see my link unbroken
With him who lightens every load malign."—

Thereat I turned to look at the fond token
Of my Consoler, and what love I viewed
In the holy eyes is here perforce unspoken,
Partly that words would be misunderstood,
Partly that memory is unreturning
If others guide not to such altitude.

This only can I tell that point concerning,
That, rebeholding her, my own affection
Grew fetterless and free from other yearning.

While the Eternal Joy without deflection
Rayed upon Beatrice, and mirror-wise
From her fair face appeased me by reflection,
Subduing me with light of smiling eyes,
"Turn round and hearken," thus to me she said,
"Not in mine eyes alone is Paradise!"—

As sometimes in the visage here is read
The inclination, if of so much force
That the whole soul thereby is riveted,
So turning to my great progenitor's
Sanctified radiance, the wish I found
Yet somewhat further with me to discourse.

Then he began to speak: "In this fifth round
Of branches on the Tree that from the crest
Sends life-sap down and never sheds a frond,
Are souls who, ere they came among the blest,
Were in the world below of so great fame
Could noble Muse no richer theme request.

*The consoling
eyes of Beatrice*

Observe the arms o' the Cross, and those I name
 Will at the signal in such mode proceed
 As in the cloud its fulminating flame."—

I saw along the Cross a luster speed
 At name of Joshua: to ear and eye
 The word did not anticipate the deed.

And at the name of Maccabæus high
 Another spiral whirling flasht amain,
 And that which whipt the top was holy joy.

Likewise for Roland and for Charlemain
 Did my enraptured gaze two lights pursue,
 As eye doth after flying falcon strain.

Afterward William drew, and Renouard drew,
 And great Duke Godfrey drew mine eye by fire
 Along that Cross, and Robert Guiscard too.

Then mingling with the other lights, the Sire
 Whose spirit had discoursed with me made known
 His artistry among the heavenly quire.

To my right hand I turned me at that tone,
 My duty to behold in Beatrice
 Either by language or by gesture shown,

And all her past and recent wont at this
 Her look outrivaled, with so bright a ray
 Her eyes were shining, and so full of bliss.

And as by greater comfort in essay
 Of righteous doing, man becomes aware
 Of virtue waxing in him day by day,

So, wheeling in a wider circle there,
 A heaven of more extended scope I knew,
 Seeing that miracle become more fair.

For now a shift of color met my view,
 As when a woman's countenance, opprest
 With blushful shame, resumes its pallid hue,

Such, when I turned about was manifest
 Dawning in the white star of temperance,
 The sixth that had received me to its breast.

*The smile of
 Beatrice mark-
 ing ascent to
 the Heaven of
 Jupiter*

I saw within that Jovial radiance

The flying sparks of love that there abound
Shaping our language out before my glance.

As birds, rejoicing in their pasture ground,

Start up together from a river dell

And gather in a flock, now long, now round,

So holy creatures in the lights that dwell,

Were fitting and were chanting, fashioning

Their flock to figures,—D and I and L.

First sang they, to their own notes fluttering,

Then, having fashioned one or the other sign,

Would hold their peace awhile and stay their wing.

O Pegaseä, glorifier divine

Of human wits, their life to render long,

As towns and kingdoms they, by aid of thine,

Brighten me with thyself to tell in song

Their shapes as I deciphered them in Heaven,

In these brief verses let thy breath be strong!

These then displayed themselves in five times seven

Vowels and consonants: I noted down

The members as they seemed by utterance given.

DILIGITE JUSTITIAM, first noun

And verb of all the figure were enscrolled,

QUI JUDICATIS TERRAM, followed on.

These in the M of the fifth word did hold

Such settled order there, that Jupiter

Seemed to be silver patterned out with gold.

And other lights I saw descending where

The apex of the M appeared their goal,

Chanting, I think, the Good that draws them there.

Then, as by stirring of a burning coal

Innumerable sparks are upward sped,

Prophetic omens to the simple soul,

So thence thousands of lights seemed spirited

To mount aloft, some lower and some higher,

By their enkindling Sun distributed;

*"Love Justice,
you that are
judges of the
earth"*

*The medieval
capital M re-
sembles the
Florentine lily,
the high medial
upward point of
which, slightly
changed, gives
the figure of an
heraldic Eagle*



*The stormy
voice of Dante
(cf. xvii, 133-
135)*

*The florin, with
the lily on one
side and the
image of the
Baptist on the
other, prompts
Boniface to
neglect Peter
and Paul*

And lo! when settled into place each flier,
I saw an Eagle as to head and breast
Delineated by that patterned fire.
He there who paints has none to guide, but best
Guideth Himself, and from Him we divine
The secret of the molding of the nest.
The other blessed flock, content to twine
A lily flower at first upon the M,
With a slight flutter filled out the design.
Sweet star, what jewels, and how many of them,
Informed me that our Justice is the birth
Of that sixth heaven whereof thou art the gem!
Wherefore I pray the Mind wherein thy worth
And motion start, that He take note whence come
The fumes that dim thy radiance on earth;
That he once more be wroth with all and some
Who buy and sell within the Temple-door
Built round with miracles and martyrdom.
O heavenly host on whom I gaze, implore
For them who still are here on earth, each one
Misled by ill example!—War of yore
Was waged by dint of sword, but now 'tis done
Merely withholding, now here, and now there,
The bread the pitying Father grudges none.
But thou whose writ is only made to tear,
Reflect that Peter and Paul are living yet,
Who died for the vineyard thou art stripping bare.
Well mayst thou urge: "I have my heart so set
On that ascetic who in royal hall
Was danced into the martyr's coronet,
That I know not the fisherman nor Paul."—

XIX

THE DISCOURSE OF THE SYMBOLIC EAGLE

The image fashioned by the engarlanding
 Souls who in sweet fruition took delight,
 Stood fair before me, spreading either wing.
 Each seemed a little ruby where a bright
 Sunbeam appeared so burningly to sink
 As to flame back again upon my sight.
 And what I now am bound to tell, by ink
 Was never traced, by ear was never heard,
 Nor entered into heart of man to think:
 For lo! I heard and saw that beakèd Bird
 Give voice to *I* and *MY*, though understood
 Were *we* and *our* as men conceive the word.
 So it began: "Through being just and good
 Raised am I to that glory far transcending
 All mortal yearning for beatitude,
 And left remembrance of my great intending
 Upon the earth, but wicked people there
 Follow the story not, although commending."—
 As many an ember makes us feel the glare
 Of one sole heat, so rang one melody
 From many loves out of that image fair:
 Whereon I prayed: "O flowers perpetually
 Blooming from Joy eternal, breathing forth
 Your odors that one fragrance seem to me,
 So breathing, banish from me the great dearth
 Which makes me for so long in hunger pine,
 Finding not any food for it on earth.
 Well know I that, though Justice the divine
 Be in another Heavenly kingdom glassed,
 Yours looks without a veil on the design.
 Ye know how eagerly do I forecast
 The hearing, and ye know what is that doubt
 Which is within me such a long-drawn fast."—

*Dante prays
 that his great
 fast be broken*

As from the hood the falcon issuing out
 Conceals not her desire, but makes her fair,
 Lifting her head and fluttering about,
So in my sight became that emblem, where
 Praises of Grace Divine were interwound
 With songs familiar to the happy there.
Then it began: "Who turned the compass round
 The world, and Who in its circumference
 Set much both clear to sight and too profound,
Could not in all the Universe condense
 His Worth so far but that His infinite
 Wisdom remained in overplus immense.
In proof whereof, behold that first proud Wight
 Among all creatures supereminent,
 Falling unripe, through not awaiting light;
Therefore too scanty a recipient
 Appears each lesser nature for that Good
 Which has no bound but by self-measurement.
From this it follows that our sight, which should
 Out of that Mind supernal radiate
 Wherewith all things whatever are imbued,
Can by its nature have no power so great
 But that its origin sees far afield
 Beyond the narrow limit of your date.
Therefore no vision to your world revealed
 Can plumb eternal Justice to the ground,
 Just as the ocean to your eye is sealed;
Awhile from shore ye may the bottom sound,
 And out of soundings in the unplumbed sea
 We know it still is there, though never found.
Save from the never-clouded Source, may be
 No light, but rather everywhere is shade,
 Venom and shadow of carnality.
Now amply is the covert open laid
 That kept the living Justice from thy sight,
 Whereof thou hast so frequent question made.

'For,' saidest thou, 'on Indus-bank a wight
 Is brought to birth, where none is to direct
 To Christ, nor who may read of Him, nor write,
 And all his acts and wishes are correct
 As far as human reason may perceive,
 Whether in word or life without defect;
 Faithless he dies, nor baptism can receive:
 What is this justice which condemns the man?
 What is his fault if he do not believe?'

Now who art thou to mount the bench and scan,
 A thousand miles from what thou wouldst discuss,
 With thy short vision reaching but a span?
 Surely for him who cavils with me thus,
 Were not the Scripture over you, the food
 For subtle questioning were marvelous.

O earthly animals! O spirits rude!
 Never the Primal Will was self-betraying,
 Nor altered from Itself the Supreme Good.

Weighed is your human justice with Its weighing,
 By no created goodness is It led,
 Rather from It created good is raying."—

As wheels the mother-stork just overhead
 When she has given her nestlings all their fill,
 And they look up toward her comforted,
 So thither was my brow uplifted still,
 And circling so the blessed image flew
 On wings propelled by force of many a will.

Wheeling it chanted, adding thereunto:
 "My notes thou hearest heeding not their sense,
 So mortals by Eternal Justice do."—

When quiet was that glowing effluence
 Of Holy Ghost, still in the heraldry
 That gained the Romans world-wide reverence,
 "Up to this Kingdom," it resumed to me,
 "Rose never one who had not faith in Christ
 Before or since they nailed Him to the tree.

*The problem:
 How can the
 virtuous heathen
 be condemned?*

*The stormy
 voice again
 strikes the high-
 est peaks (note
 the rime on
 Christ)*

But many, mark, who cry aloud Christ! Christ!
 Shall be less near Him at the Great Assize,
 By very far, than some who know not Christ.
 The Ethiop shall such Christians stigmatize
 When the two colleges apart are led,
 One poor, the other with the eternal prize.
 To Christian monarchs what will not be said
 By Persians, when the Book is open placed
 Upon whose page their evil deeds are spread?
 There 'mid the deeds of Albert shall be traced
 That which will start the moving pen once more
 To show the Realm of Prague become a waste;
 There seen how men along the Seine deplore
 The doing of that counterfeiter accurst
 To perish by the bristle of the boar;
 There seen the arrogance that sets athirst,
 Driving both Scot and Englishman insane,
 Whence both anon across the border burst;
 There the soft life and lust of him of Spain
 And the Bohemian,—never known to them
 Was prowess, or held ever in disdain.
 There to the Cripple of Jerusalem
 Shall with an *I* the good be credited,
 While the reverse is rated at an *M*.
 There shall the greed and cowardice be read
 Of him who wards the fiery Island,—tomb
 Where the long journey of Anchises led;
 And to denote him paltry, let the doom
 In curt abbreviations be set down,
 Infinite matter in a little room.
 And foul to all be noted the renown
 Of uncle and of brother, who deflower
 Illustrious lineage, and each a crown.
 And he who holds in Portugal the power,
 And Norway shall be shown; and Rascia there
 Who saw Venetian coin in evil hour.

*Philip the
Fair*

*Charles of
Naples. Evi-
dently the Book
kept in Roman
numerals*

*Frederick, King
of Sicily, whose
misdeeds will
crowd the page*

*The Venetian
ducat and the
florin were the
standard coins
everywhere*

O blest were Hungary, if she would bear
No buffets longer; and Navarre in bliss
If her own mountain but a rampart were!
And let each one recall, in proof of this,
How Nicosía and Famagosta groan
Already for their beast, and take it amiss
That he beside the others hold his own."—

Henry of Lusignan, a beastly little King, who keeps pace with the "great powers" in evil doing

XX

THE EAGLE CONTINUES TO DISCOURSE

When he who sheds through all the world his ray
Is from our hemisphere descending so
That everywhere the daylight fades away,

The sky, ablaze with him short while ago,
Is suddenly rekindled to our ken
By many lights that answer to one glow:

And I recalled this heavenly action when
The ensign of the world and of its head
Grew silent in the blessed beak again;

For all those living luminaries, made
Brighter than ever, were beginning chants
Out of my memory to lapse and fade.

O sweet Love, veiled in smiling radiance,
How ardent didst thou seem in those canorous
Flutes that breathed only holy meditative!

After the bright and precious brilliants o'er us,
Wherewith I saw the sixth heaven glittering,
Had made an end of their angelic chorus,

It seemed to me I heard a murmuring
Stream that runs limpid down from stone to stone
Showing the plenty of its mountain spring.

And as upon the cittern's neck the tone
Assumes its form, and in reed instrument
The vent-holes mold the breathing through it blown,

Thus, brooking no delay, incontinent
Did that soft murmur of the Eagle float
Up through the neck, as if it were a vent;
There became voice, and issued from the throat
Out through the beak, with words in unison
With longing of the heart whereon I wrote.

"That part in me which sees, and braves the sun
In mortal eagles," it prelusive said,
"Should now attentively be gazed upon;

*The voices of
the Just, blending
in the neck
of the Eagle,
issue like the
sound of falling
water, or of
musical notes*

- For of the fires whereof my form is made,
 Those are in all their grades of most renown
 Wherewith the eye is sparkling in my head.
- Who midmost as the pupil glitters down,
 He was the Holy Spirit's laureate
 Who bore about the Ark from town to town;
 Now knows he his song's merit adequate,
 So far as subject to his will's control,
 By the reward which is proportionate.
- Of five who curve along my brow, that soul
 Neighboring nearest to the beak of me
 Did the poor widow for her son console;
 Now knows he dear the ransom is if we
 Follow not Christ, by the experience
 Of this sweet life, and of the contrary.
- Who next, along on the circumference
 In question, follows on the upward way
 Delayed his death by very penitence;
 Now knows he that Eternal Judgment may
 Be altered never, though a worthy prayer
 On earth below tomorrows the today.
- The next, to set the Pastor in the chair,
 Ill fruitage gathering from good intents,
 Made Greek himself, the laws, and me down there;
 Now knows he that the evil consequence
 Of his good deed gives him no cause to grieve,
 Although the world go all to ruin thence.
- Next in the downward curve dost thou perceive
 Him who was William, whom those lands regret
 Which weep that Charles and Frederick still live;
 Now knows he how the love of Heaven is set
 On a just king, and the effulgency
 Of his appearance makes it patent yet.
- Down in the erring world who would agree
 That Trojan Rhipeus in this round were fit
 The fifth among the holy lights to be?
- David*
- Trajan*
- Hezekiah*
- Constantine*
- William the Good of Sicily and Apulia*
- Rhipeus the Trojan (Æneid ii, 426)*

Now knows he much whereof our human wit
 In Grace Divine can catch not any gleam,
 Although his vision cannot fathom it."—
 Like to the lark that in the morning beam
 Upsoars, first singing and thereafter still,
 Rapt with the sweetness of her song supreme,
 Such seemed the imaged Emblem of the Will
 Eternal, in accordance with whose bent
 Created things their final ends fulfill.
 And notwithstanding that my wonderment
 Showed through me like the color through the glaze,
 Yet could it not abide the time content,
 But forced by virtue of its weight the phrase
 Forth from my lips,—“What wonders these!” Oh
 thence
 I saw great revelry of flashing rays!
 Thereon with kindling eye still more intense,
 To me the Blessed Emblem made reply,
 To hold me not in wondering suspense:
 “I see that thou believ’st these things, since I
 Report them to thee, but dar’st not avow,
 For, though believed, they are hidden from the eye.
 Thou doest like that one who may well allow
 A thing in name, but who cannot define
 Its essence if another show not how.
 The Kingdom of Heaven suffers force benign
 From living hope and loving fervency,
 Able to overcome the Will Divine;
 Not as man over man wins victory,
 That which is craving to be quelled they quell,
 And, conquered, conquer through benignity.
 The brow’s first living soul and fifth may well
 Astonish thee, because thou seest with those
 Adorned the region where the angels dwell.
 These left their bodies not, as men suppose,
 Gentile, but Christian, each in firm faith cleaving
 To crucifixion’s past or future throes.

*Dante's wonder
 that Rhipeus
 and Trajan are
 redeemed*

For one from Hell, whence none returns retrieving
Good will again, did yet his bones resume,—
And living hope this guerdon was receiving,—
The living hope whence vital power should bloom
Through prayer to God for his upraising made,
So that his will could move to change his doom.
The glorious spirit whereof this is said,
Short while abiding in the flesh on earth,
Put faith in Him who had the power to aid,
And so belief enkindled on his hearth
True love, that when returned he to the grave
He was found fit to come unto this mirth.
So deep a fountain yielded grace to save
The other soul, no eye, however bright,
Of any creature pierced its primal wave;
And so in righteousness was his delight
That our redemption in the future, more
And more by Grace was opened to his sight:
Wherefore he put his trust therein, nor bore
Thenceforth the stench from heathendom arising,
Reproving the perverted folk therefor.
To him, a thousand years ere solemnizing
Of baptism, those three maids thou sawst, who
wheeled
Beside the dexter wheel, stood for baptizing.
Predestination! Ah, how far afield
Thy root from vision of their intellect
To whom the First Cause is not all revealed!
And be ye, mortals, closely circumspect
In judging, forasmuch as we, who see
The very God, know not yet all the elect;
And in such lack is our felicity,
For in this good our own good we refine
So that with Will Divine our wills agree.”
Thus by that emblematic form divine,
To make me feel the limits of my vision,
Was dealt to me delightful medicine.

*St. Gregory
made effectual
fervent prayer
for Trajan*

*Purg. xxix,
121-129*

As on the chorded lute the good musician
 Pinching the strings supports the singer good,
 Thus making more delightful the rendition,
So I remember, while he thus pursued,
 Beholding those two blessèd lusters dance
 Accordant, as the eyes in winking would,
Moving their flamelets with that utterance.

XXI

HEAVEN OF SATURN

Already on my Lady's countenance
 Mine eyes were bended, and my mind withdrew
 With them from every other circumstance;
 Nor was she smiling, but began thereto:
 "Were I to smile thou wouldst become like fair
 Semele, when she dust and ashes grew;
 Because my beauty on the Palace stair
 Eternal, shining in more bright relief
 As thou hast seen, with our ascending there,
 If not attempered, would be past belief
 Effulgent, so that thy poor mortal sense
 Would be but as the thunder-blasted leaf.
 Raised are we to the Seventh Splendor, whence,
 Now warmed beneath the Lion's burning breast,
 Rains down its mitigated influence.
 Let thy mind follow where thine eyes request,
 And let them mirrors be for that reflection
 Which in this mirror shall be manifest."—
 Whoso could know how great was the refection
 Mine eyes found in her features sanctified,
 When drawn away perforce in new direction,
 Might comprehend, by weighing the one side
 With the other, how delighted I became
 To do the bidding of my heavenly Guide.
 Within the crystal that doth bear the name
 The world around of its bright Leader, who
 So ruled that perished every deed of blame,
 I saw a Ladder all of golden hue
 Burnished with light, and lifted up so high
 Mine eyes were unavailing to pursue;
 Then saw so many splendors downward fly
 Along its rungs, all light the stars distill
 Had, it appeared to me, been shed thereby.

*Ascending to
 the Heaven of
 Saturn, Bea-
 trice withholds
 the smile*

*The Golden
 Ladder*

And as, at bidding of their nature's will,
 Jackdaws together flock at break of day,
 Bestirring them to warm their plumage chill;
 Thereafter there are some who fly away
 Without returning, others fly off where
 They started from, and others, wheeling, stay:
 In such a fashion came together there,
 Methought, that scintillating company,
 Soon as it lighted on a certain stair;
 And one, which nearest us appeared to be,
 Became so bright, I murmured in my thought:
 "Well I perceive thy love that signals me."—
 But she, by whom the How and Where is taught
 Of speech and silence, pauses, whence aright
 I do, against desire, inquiring not.

Whence she who saw my silence in the sight
 Of That One to whose seeing all is shown,
 Bade me,—“Appease thy yearning appetite!”—
 And I began: “No merit of mine own
 Renders me worthy that thou make reply,
 But for her sake who bids me ask, made known,
 O soul in blessedness, enshrouded by
 The joyance that doth round about thee glow,
 What places thee so near me; and tell why
 Within this wheeling sphere keeps silence so
 The dulcet symphony of Paradise
 Devoutly sounding through the rest below.”—

“Thy mortal eye and ear are both amiss,”
 He answered, “here aloft no songs are sung
 For the same cause that smiles not Beatrice.
 Down on the sacred ladder rung by rung
 So far descended I to make thee graced
 With words, and with the radiance round me flung;
 Nor was it greater love that made me haste,
 For equal love, or more, burns up above,
 As makes the flaming clearly manifest;

*Dante humbly
 asks two
 questions of the
 spirit*

*The eyes of
 Dante could not
 bear the smile;
 his muddy
 vesture of decay
 is impervious to
 the music*

But we, as prompted by Exalted Love,
To serve the purpose of the world so burn:
'Tis love allots,—thou seest the mode thereof.”—
“Full well, O holy lamp, do I discern
How love, left free, may in this Court suffice
For following the Providence eterne;
But ever this is baffling to mine eyes:
Wherefore among thy consorts thou alone
Hast been predestinate to this emprise?”—
Before I uttered forth the final tone,
The light an axis of its middle made,
Rapidly whirling as in mill the stone.
Thereon the loving spirit in it said:
“Focused on me is radiance divine
Piercing the mesh of that around me shed,
Whereof the virtue and my sight combine
To lift me so above myself, I see
The Fount Supreme whence doth this luster shine.
Thence comes the rapture all aflame in me,
For to my vision as it grows more bright
I match a flame of equal clarity.
But soul in Heaven with most access of light,
Seraph whose eye is most on God intent,
Could to thy question not reply aright,
For it is gulfed in the arbitrament
Unfathomed, of eternal law’s control,
Where all created sight is vainly bent.
Carry this back to every mortal soul
On thy return, that men no more presume
To lift their feet toward so high a goal.
The mind that here is flame, on earth is fume;
Consider then if it below can do
That which it cannot do, though Heaven assume.”—
His language such a limit round me drew,
From every further question I forbore,
Except to humbly ask him, “Who were you?”—

*The mystery of
Predestination*

*The beautiful
site of the
monastery of
Fonte Avellana
on Monte
Catria*

"Crag rise in Italy 'twixt shore and shore,
And from thy fatherland not far away,
So high, the thunderstorms below them roar,
Making a hump whose name is Catria,
And there a hermitage was consecrate
Which used to be a place for men to pray."—

With words like these did he inaugurate
The third discourse: "On Godly service bent,
I grew so used to feed on lenten cate
Which had but olive juice for condiment,
That here I passed the seasons hot and cold
Lightly, in thoughts contemplative content.
That cloister once bore fruitage manifold
Unto these heavens, but now it yields no more,
As must perforce hereafter soon unfold.

*St. Peter
Damian*

There Peter Damian was the name I bore;
Peter the Sinner was I in the fane
Of Our own Lady on the Adrian shore.
To me did little mortal life remain,
When called to take, against my own accord,
That Hat which shifts from bad to worse again.

*The stormy
voice*

Came Cephas, the great Vessel of the Lord
Came lean and barefoot, taking bit and sup
From whatsoever hospitable board.
Now serving-men are needed to hold up
Fat modern pastors, one on either side
And one before and one behind to prop.
Their furs o'erflow the palfreys which they ride
(How much, O Patience, hast thou yet to bear!)
So that two beasts go underneath one hide."—

*Astounds the
Poet himself*

Flames saw I at such cry from stair to stair
Descending and whirling round in multitude,
At every whirl becoming still more fair.
Around this soul they flocking came, and stood,
And lifted up such a resounding shout
That here there could be no similitude,
Nor, thunderstricken, could I make it out.

XXII

ST. BENEDICT; DANTE'S NATAL CONSTELLATION

Plunged in bewilderment I turned me thence
 Round to my Guide, even as a little child
 Runs ever where he feels most confidence;
 And promptly as a mother's cadence mild
 Is wonted to give courage to her son
 Pallid and gasping,—so her words beguiled
 My fear: "Enfolds thee not the benison
 Of Heaven where all is holy? and canst thou doubt
 That zeal for good prompts what in Heaven is done?
 What perturbation had been brought about
 Both by the singing and my smiling eye,
 When thou hast been so startled by the shout?
 Wherein, if thou hadst understood their cry
 Which is a prayer, already would be clear
 The vengeance thou shalt see before thou die.
 Smites never down in haste the sword from here,
 Nor tardily, excepting in his view
 Who waits for it in longing or in fear.
 But look about thee now to something new;
 Thou shalt see spirits most illustrious,
 Turning thy face round as I bid thee do."—
 Compliant to her wish, I turned me thus,
 And saw a hundred little globes of fire
 By interchange of light more beauteous.
 Like one who blunts the edge of his desire
 Within himself, became I, diffident
 Of question, lest I overmuch aspire.
 And the most lustrous and preëminent
 Among those pearly lights began to advance,
 To make my wish concerning it content.
 Within it then I heard: "Could but thy glance
 Like mine perceive our interflaming Love,
 Thy tacit thought would have found utterance;

*Stricken with
 bewilderment,
 the Poet is
 reassured by
 Beatrice*

*Speaks St.
 Benedict*

But lest thou linger from the goal above
 I will make answer even to the scope
 Of the request thou art so chary of.

*Monte Cassino,
 one of the most
 venerable mon-
 uments of the
 Christian world*

Where lies Cassino on the mountain slope,
 Up to the very summit dwelt of yore
 The folk perverse who in delusion grope;
 And I am he who first up thither bore
 The name of Him who brought the human race
 The Truth enabling us so high to soar:
 Then shone upon me so abounding Grace
 That from the impious worship which misled
 The world, I drew each neighbor dwelling place.
 These other fires were men whose spirits fed
 On Contemplation, kindled by that heat
 Whence holy flowers and holy fruits are bred.

Here Romuald and here Macarius meet
 All my good brethren of the cloister who
 Kept steadfast heart and stayed their truant feet."—

*Dante's prayer
 to Benedict*

And now I spoke: "The love thou givest to view
 Talking with me, and the benevolence
 Which I perceive aglow in all of you,
 Dilate as genially my confidence
 As the sun doth the rose, till she uncase
 Her petals and exhale her perfume thence.
 Wherefore I pray,—and tell me if such grace,
 O Father, may perchance upon me shine,—
 That I may see thee with uncovered face."—

"Brother, up in the final sphere divine,"
 Said he, "shall thy exalted wish be granted,
 Where all the others are fulfilled, and mine.

There is mature and perfect and unscanted
 Every desire; and in that realm of day
 Alone all parts eternally are planted;

For it is not in space, nor doth it sway
 On poles; and thither doth our ladder go,
 Whence it is fading from thy sight away.

*The Heavenly
 Ladder*

The Patriarch Jacob saw it long ago
 Extend its upper reaches Heavenward yon,
 When angels up and down seemed thronging so.

But now to clamber thither raises none
 His feet from earth, and, though my Rule remain,
 Waste is the paper it is written on.

*The "dread
 voice" again*

The abbey walls, that used to be a fane,
 Are become robber dens, and every cowl
 A sack that doth corrupted meal contain.

But heavy usance levies smaller toll
 Counter to will Divine, than fruits that curse
 With such insanity the monkish soul.

What Holy Church may have to disburse
 Belongs to them who in God's name invoke;
 Not to one's kindred, nor to others worse.

The flesh of mortals is so frail that folk
 Make good beginnings there, which do not hold
 Till acorns ripen on the sapling oak.

Peter made his beginning without gold
 Or silver, I with fast and orison,
 And Francis humbly set about his fold.

And scanning the beginning of each one,
 And then where it has wandered, thou wilt see
 How white has been converted into dun.

But Jordan backward turned, in verity,
 And ocean at God's will in flight perdue,
 More wondrous were than rescue here would be."—

He spoke, and turned to his companions, who
 Surrounding him, together closed their throng,
 Then upward like a whirlwind all withdrew.

My gentle Lady urged me then along
 With a mere wafture up that mystic stair,
 So was her power upon my nature strong;

*Ascent to the
 Heaven of the
 Stars*

Nor in our rising and descending here
 By natural law, has ever been a flight
 So swift as with my pinion to compare.

Reader, as I to that devout delight
 Hope to return, for whose sake I deplore
 Ofttimes my sins, and on my bosom smite,
 Thou wouldst have pluckt thy finger nevermore
 Out of the fire, ere I beheld the Sign
 After the Bull, and was within its core!
 O glorious stars, whose influences shine
 Pregnant with power, to whom is honor due
 For whatsoever genius may be mine,
 With you was dawning, darkening with you
 He who is Sire of all mortality,
 When my first breath of Tuscan air I drew;
 And then, when gift of Grace had made me free
 Of the high wheeling sphere wherein ye roll,
 Your very region was assigned to me.
 To you devoutly now suspires my soul,
 Virtue soliciting and consecration
 For the hard passage to the final goal.
 "Thou art so near the Ultimate Salvation,"
 So Beatrice began, "that it is meet
 To have eyes keen and purified from passion.
 Hence, before deeper immerst in it,
 Look down below and see what world expanse
 I have already put beneath thy feet;
 So that thy heart with utmost jubilance
 Confront the Triumph of the multitude
 Who through this ether-sphere blithely advance."—
 Then one and all the Seven Spheres I viewed
 With backward gaze, and saw this globe of dust
 Such that I smiled at its poor likelihood;
 And to his counsel I most largely trust
 Who holds it cheapest; and who turns him thence
 To other thoughts may well be reckoned just.
 Latona's daughter kindled on my sense
 Without that shadow making her appear
 Such that I held her once both rare and dense.

Splendid invocation to his natal constellation,—The Eternal Twins

In the year 1265 the Sun was in Gemini from 18th May to 17th June. The exact day of Dante's birth is not recorded

Speaks Beatrice

Survey of the Solar System

Hyperion, I could endure up here
The radiance of thy son, and markt how move
Maia and Dionë round about him near.
Thence I perceived the tempering of Jove
Father and son between, and thence the mode
Of all their variations as they rove.
Thence to me all the seven planets showed
How vast they are, how swift they are, and how
Far, far apart they are in their abode.
With the Eternal Twins revolving now,
I saw our madding little threshing floor
Spread out from river mouth to mountain brow:
Then turned I to the beauteous eyes once more.

*"l'aiuola che ci
fa tanto feroci?"*

XXIII

VISION OF THE HOST OF THE REDEEMED

As birdling the beloved leaves among
 Having reposed with her sweet nestling brood
 While night has over all her mantle flung,
 Who, that she may adventure for their food,
 Delighting in hard toil, and that she may
 See the loved pledges of her motherhood,
 Anticipates the hour on open spray,
 And fired with eagerness awaits the light,
 Vigilant ever until break of day:
 So was my Lady standing at full height
 Alert and watchful, lifting up her face
 Thither where most the sun retards his flight;
 Whence I, observant of her eagerness,
 Became like one who wistfully doth pant
 For his desire, and so takes heart of grace.
 But now the interval of time was scant,—
 I mean of my suspense until aware
 That more and more the heaven grew radiant.
 And Beatrice said: "Behold the army fair
 Of Christ Triumphant,—all the harvest raised
 By whirling influence of every sphere."—
 It seemed to me that all her features blazed
 And such a flood of rapture filled her eye
 That I must pass it by perforce unphrased.
 As at still midnight when the moon is high
 Trivia smiles among the nymphs eterne
 Who brighten every quarter of the sky,
 Above a thousand lusters saw I burn
 One Sun, enkindling round it all and some,
 As does our sun the other lights supern.
 And that illuminating Masterdom
 Shot down a living splendor so intense
 Into mine eyes that they were overcome.

*Beatrice
 expectant*

*The Harvest
 of Christ*

Oh, Beatrice, dear gentle influence!
 Now said she to me: "Thou art here controlled
 By force wherefrom there can be no defense.
 Herein the Wisdom, here the Power behold,
 That frayed from Heaven to Earth a thoroughfare
 For which the yearning was so long of old."—
 As fire, expanding beyond bound, doth tear
 The cloud asunder, and swiftly earthward fall
 Against its proper nature, through the air,
 So found my spirit in that festival
 Enlargement, and the bound of self forsook,
 Nor what it then became can now recall.
 "Open thine eyes," resumed she then, "and look
 Upon my very nature; thou hast seen
 Things that enable thee my smile to brook."—
 I was like one who feels the spell again
 Of a forgotten vision, and doth try
 To bring it back to memory, in vain,
 When I received this proffer, worth so high
 Tribute of thanks as could not be effaced
 Out of the chronicle of time gone by.
 Not all the tongues by Polyhymnia graced,
 That both from her and from her sisters drew
 Their lyric milk most honied to the taste,
 Could tell a thousandth part of what is true,
 Hymning the holy smile of Beatrice
 And on her holy face what light it threw.
 Whence, in depicting Paradise, at this
 The sacred Poem leaps perforce the theme,
 Like one whose way is cut by an abyss.
 But whoso notes its weight will never deem
 Me blamable if mortal shoulder bear
 But tremblingly a burden so supreme.
 For little bark can be no passage where
 The wave is cleft by my adventurous prow,
 Nor yet for pilot who would labor spare.

*Dante's eyes
 given virtue to
 see the smile of
 Beatrice*

*Cf. beginning of
 Canto ii*

"Why so enamored of my face art thou,
 And turnest not to the fair garden-close
 Blooming beneath the rays of Christus now?
 The Word Divine became in yonder Rose
 Incarnate; yonder are the lilies white
 Whose fragrance did the way of life disclose."—

So Beatrice: and I, submitting quite
 To what she urged, again free scope allowed
 To the contention of my feeble sight.
 Just as mine eyes, themselves beneath a shroud
 Of shadow, have beheld a flowery lea
 Laughing in light that streamed through rifted cloud,
 So many a splendid throng now seemed to be
 Lit from above by burning radiance, though
 No fountain of those flashings could I see.

O Power benignant who dost mark them so,
 Thou hadst withdrawn thee upward to give way
 Before mine eyesight baffled by the glow!

The mention of the Rose whereto I pray
 Morning and evening, utterly subdued
 My soul to contemplate her greater ray.

When with her quality and magnitude
 As she transcended here up there transcending,
 That living star had both mine eyes imbued,
 Behold athwart the heaven a torch descending,
 Formed like a coronet, wherewith it crowned her.
 About her in a fiery circle bending.

Whatever melody is sweet hereunder
 Most wooingly to wake the heart's desire,
 Would seem a cloud-bank rended by the thunder
 Compared to the resounding of that lyre
 Engarlanding the Sapphire beauteous
 Whose holy azure tints the Heaven of Fire.

"I am the Love angelic circling thus
 The lofty rapture of the womb, that blest
 Hostel of Him who was desired of us;

*The Sun of
 Heaven shows
 just so much
 light as the
 mortal eye can
 bear*

*The Virgin
 Mary
 Mother*

*The splendor
 and music of
 Gabriel*

And I shall circle until thou followest
Thy son, O Lady of Heaven, diviner making
The Sphere supreme because thou enterest."—
So now the circling melody was taking
The seal, and all the other lights in fine
With name of Mary into song were breaking.
That regal mantle which doth all entwine
The rolling worlds, and hath its appetite
Most quickened in the breath and deeds divine,
Held far remote from us and at such height
Above my standing place its inner shore,
That vision of it dawned not on my sight.
Therefore mine eyes did not have power to soar
After the flame incoronate, who rose
Up to her Son where He had risen before.
As little child toward the mother throws
Its arms up, soon as it with milk is fed,
And grateful love in such a transport shows,
When each and all of those fair splendors shed
Their light upstretching, so an infinite
Love toward Mary in the act I read.
Before me still remained those splendors white,
And "Queen of Heaven" they all so sweetly chanted
That present with me yet is the delight.
Oh, how great plenty is laid up unscented
In those abounding coffers that of old
Were husbandmen upon the ground they planted!
There live they, glad in treasure manifold
Which in captivity at Babylon
They gathered up with tears, forsaking gold.
There triumphs, under the exalted Son
Of God and Mary, now victorious
And with the council old and new, that one
Who holds the keys of gate so glorious.

*Probably the
ninth sphere,
"that first
moved" (Pri-
mum mobile)*

*They had re-
ceived "the
Kingdom of
God as a little
child"*

St. Peter

XXIV

ST. PETER EXAMINES DANTE CONCERNING FAITH

*Beatrice prays
for Dante*

"O chosen fellowship of the Lamb Blest
 At the great supper where He feeds you so
 That your desire is ever set at rest,
 Since Grace Divine doth on this man bestow
 Foretaste of viands from your feast above,
 Or ever death cut short his time below,
 Give heed to his immeasurable love,
 Bedew him somewhat: ye are quaffing bowls
 Brimmed from the fount that he is dreaming of."—
 So Beatrice besought; and those blithe souls
 Flasht out like comets streaming in the sky,
 Whirling in circles round determined poles.
 And even as wheels in clock escapement ply
 In such a fashion geared that motionless
 Appears the first one, and the last to fly,
 Likewise those wheeling carols let me guess,
 By variable measure of the dance
 Or swift or slow, their wealth of blessedness.
 The carol that seemed fairest to my glance
 Was flaming forth such plenitude of bliss
 That none was left of greater radiance,
 And swept three times encircling Beatrice
 Accompanied with singing so divine
 That fantasy in me falls short of this:
 I write it not, my pen must skip the line,
 For hues of fancy would too coarsely glare,
 Let alone words, on drapery so fine.
 "O holy sister, thy compelling prayer
 Devout, and with so fervent feeling made,
 Detaches me from yonder circle fair."—
 After the blessed fire its motion stayed,
 Did it directly to my Lady turn
 Breathing forth what I have already said.

*Cf. the com-
parison at end
of Canto x*

*The fairest carol
sweeps around
Beatrice*

And she replied to it: "O light eterne
 Of the great peer to whom our Master gave
 Keys he brought down of this delight supern,
 Invite this man, on questions light or grave
 As pleases thee, about the Faith to tell
 Werethrough thou once didst walk upon the wave.
 If loves he, hopes he, and believes he well,
 Is hidden not from thee who hast thine eye
 Where all things seen as in a picture dwell.
 But it becomes him thus to testify
 For the true Faith, that it be glorified,
 Seeing this Realm is citizenized thereby."—
 As arms the bachelor, whose tongue is tied
 Until the Master doth the question stir,
 To sanction it with proof, not to decide,
 Even so did I, hearing these words from her,
 Equip me all with answer in advance
 In such a shrift to such examiner.
 "Speak up, good Christian, give it utterance,
 What thing is Faith?"—Whereat I raised my brow
 Whither was breathing forth that radiance,
 And then turned round to Beatrice, who now
 Wafted prompt signals to me that I lift
 The inward sluice gate and my creed avow.
 "May Grace, which is vouchsafing to me shrift
 In presence of the chief Centurion,"
 Began I, "mold the expression of my drift.
 Father, as wrote the truthful pen thereon
 Of thy dear brother who set the feet of Rome
 In the right path with thee, Faith's benison
 Is substance of the things we hope will come,
 And of invisible things the evidence:
 Its essence such appears to me in sum."—
 Then heard I: "Rightly dost thou catch the sense,
 If comprehending why he classed it now
 With substances and now with arguments."—

*The light of
 St. Peter*

*Picture of an
 examination
 such as the
 Poet had under-
 gone at the
 University*

*Definition of
 Faith drawn
 from St. Paul*

And I thereon: "The deep things which allow
That glimpses of themselves should here be shown
Are so concealed from mortal eye below

As to exist there in belief alone,
Whereon our hope sits, founded high aloof,
Whence Faith is by the name of substance known;
From which belief is laid on us behoof

To argue without seeing more than it,
Wherefore it takes the notion on of proof."—

Then heard I: "If whatever men admit
For doctrine were so understood on earth,
No room would there remain for sophist wit."—

This was from that enkindled Love breathed forth,
Subjoining then: "Right well dost thou rehearse
The carats of this coinage and the worth:

But tell me if thou hast it in thy purse?"—

And I: "That have I, both so bright and round
That of its stamp to me no doubt occurs."—

Thereafter issued from the light profound
Glowing above, this utterance thereto:
"This precious gem, wherein all worth we found,

Came to thee whence?"—And I: "The ample dew
Of the Celestial Spirit, which is shed
Over the Ancient Parchments and the New,

Is argument that hath within me bred
Belief so strong that, set against its force,
All demonstration seems to me but dead."—

I heard thereon: "The old and the new course
Of argument with such conclusion fraught,
Why dost thou hold it for divine discourse?"—

And I: "The very proof is to be sought
In th' after-works, whereto might never be
Hot iron yet on Nature's anvil wrought."—

"Who vouches, pray," it was replied to me,
"That these works were performed?"—Thou wouldst
attest

The very text affirming it to thee."—

*Faith is the
substance,—
that which
stands under
and supports
Hope*

*Faith based on
Scripture*

*Divine because
attested by
miracle*

*"This is arguing
in a circle,"
objects the
examiner*

"Though without miracles the world confest
 Christianity, this were a hundredfold
 More wonderful," I answered, "than the rest;
 For poor and hungry once into the wold
 Didst thou go forth to sow there the good plant,
 A bramble now, which was a vine of old."—
 The high and holy Court, then celebrant,
 Made a "Praise God" throughout those circles ring
 In such a melody as there they chant.
 And that great Lord who, thus examining,
 Had so far drawn me now from spray to spray
 That near the topmost frondage poised our wing,
 Resumed: "The Grace whose dalliance doth so play
 Upon thy soul, thus far to conference
 Hath opened thy lips duly; and I pay
 My commendation to what issued thence;
 But now to tell thine own belief is meet,
 And why it captured thine intelligence."—
 "O holy Father, soul with so complete
 Discernment of thy faith, thou didst outfare,
 Anigh the Sepulcher, more youthful feet,"—
 Began I,—"thou wouldst have me here declare
 The very essence of my prompt believing,
 And also have the grounds of it laid bare.
 And I reply: by faith am I receiving
 One God, sole and eterne, the Heavens all
 Who moves (Himself unmoved) by love and craving.
 And for such faith have I proofs physical
 And metaphysical, nor am denied
 The verity that showers from here withal
 Through Moses, Psalms, and prophecies, beside
 The Evangel, and what you Apostles writ
 When by the fiery Spirit sanctified.
 In three Eternal Persons, and to wit
 One Essence I believe, so One and Trine
 That *are* and *is* the syntax must admit.

*The conversion
 of the world
 through the
 agency of a few
 humble men
 would have
 been more won-
 derful than a
 miracle*

*Dante's own
 belief and its
 grounds*

This, the mysterious state of the Divine,
 Doth many a time the Gospel teaching leaven,
 Which stamps upon my mind its seal and sign.
 This is the focus whence the spark is driven
 Which then doth into living flame dilate
 And shine within me like a star in Heaven."—
 Even as a lord who hears good tidings, straight
 The story ended, presses to his breast
 The servant whom he would congratulate,
 So, by his singing rendering me blest,
 Three times encircled me, when ceased my voice,
 That apostolic Light at whose behest
 I spoke: so did he in my words rejoice.

*The light of St.
 Peter now en-
 circles Dante as
 it had first en-
 circled Beatrice*

XXV

ST. JAMES EXAMINES THE POET CONCERNING HOPE

If ever it happen that the Sacred Song,
 Whereto both Heaven and Earth have so set hand
 That it has made me lean for seasons long,
 Should foil the cruelty that keeps me banned
 From the fair sheepfold where, a lamb, I lay,
 Hated of wolves that harry all the land,
 With other voice, with other fleece, that day
 Returning Poet, will I from mine own
 Baptismal font accept the wreath of bay;
 There entered I the Faith that renders known
 The soul to God; and after, by her worth,
 Did Peter, as I said, my brow enzone.
 Then usward moved a radiance that took birth
 Out of that sphere whence issued the first Head
 Of those Christ left, his vicars here on earth.
 And my own Lady, full of rapture, said:
 "Look, look, behold the Baron for whose grace
 Galicia below is visited."—
 As, circling nearer to the nesting place
 And cooing to his mate, alights the dove,
 And both pour forth affection, in like case
 I saw one great and glorious Prince with love
 And welcome by that other grandeur greeted,
 Praising the food which feeds them thereabove.
 But when the gratulation was completed,
 Silent in front of me they both stopt short,
 Enkindled so, mine eyes fell down defeated.
 Then Beatrice smiled forth what I report:
 "Illustrious Life, who didst in bounty write
 The perfect gifts of our Imperial Court,
 Do thou make Hope resound upon this height,
 For thou dost hope as often typify
 As Jesus granted to the three most light."—

These lines, too few, express the Poet's hope deferred

Froissard also terms St. James a "Baron." He was believed to be buried at Santiago de Compostela, "The Jerusalem of the West"

Beatrice, smiling, addresses the light of St. James

*Cheering words
of the Apostle
to the Poet*

"Be of good cheer and lift thy head on high,
For all ascending here from mortal stress
Must in our mellowing rays to ripen lie."—
The Second Fire did with this comfort bless;
Whence to the hills I raised mine eyes, before
Bowed heavily by radiant excess.

"Since of his grace desires our Emperor
That thou meet face to face before thy death
His baronage within the secret door,
That, seeing this Court truly, thou draw breath
Till in thyself and others thou relume
The Hope which well below enamoreth,—
Tell what hope is, and how therewith abloom
Thy spirit, and tell whence it came to thee:"
So speaking, did the Second Light resume.
And she who with compassionate sympathy
To so high flight my fledgy wings beguiled,
With answer thus anticipated me:

*Beatrice
answers for
Dante as to the
second ques-
tion, that he
might not
appear to boast*

"Church militant has not a single child
Richer in hope, as read we in the fire
Of that Sun which throughout our host has smiled;
And hence it was vouchsafed to his desire
To come from Egypt to Jerusalem
To see, before the limit of his hire.
The other two points,—since thou askest them
Not for thy knowing, but that he report
To men this virtue as thy dearest gem,—
To him I leave; he will not find them thwart
Nor matter of boast; let him reply thereto,
Nor may the grace of God in him come short."—

I answered even as willing pupils do
The Master, who are glad, when competent,
That their proficiency be brought to view:

*Definition of
Hope*

"Hope is the expectation confident
Of future glory, fountain that doth stream
From Grace divine and merit that forewent.

Stars many cause this light on me to beam,
 But who first made it through my bosom shine
 Was supreme singer of the Guide Supreme.
 So speaks he in his Psalmody divine:
 'Hope they in Thee who know thy name,—' and who
 Can know it not, having like faith with mine?
 Thou then didst so bedew me with his dew
 In thine Epistle that I am full, and pour
 On others rain that showers from both of you."—
 While thus I spoke, within that living core
 Of fire there quivered forth a flash of light
 Quick as chain lightning. Whereupon once more
 It breathed: "The love wherewith I flame so bright
 For that same Virtue still my comforter
 Unto the palm and issue of the fight,
 Again on thee whose joy abides in her
 Moves me to breathe; and I would fain be told
 What is it Hope gives promise to confer?"
 And I: "The Scriptures, new as well as old,
 Set forth the emblem whence I understand
 The bliss of souls, God's friends, the double-stoled:
 Isaiah promises that all shall stand
 In their own land with double raiment on,—
 And this sweet life is their own fatherland;
 Far more distinctly does thy brother John,
 Where he is treating of the robes of white,
 Make manifest to us this benison."—
 Now first, my words being ended, from the height
 "Hope they in Thee" a voice was heard to say,
 The carols all responding; then a light
 Among them shot forth so intense a ray
 That, if the Crab held one such diamond,
 Winter would have a month of one sole day.
 As winsome maiden rises with a bound
 To go and join the dancing, honor due
 Giving the bride, and from no motive fond,

*Dante first
 drew it from
 the Psalms;
 next from the
 Epistle of
 James*

*If the Sign of
 Cancer had a
 star as bright
 as the light of
 St. John, the
 winter night
 would be abol-
 ished*

So saw I drawing near the other two
 The brightened splendor, where they wheeled along
 As it became their burning love to do.

It mingled with their measure and their song;
 And gazing on them did my Lady rest
 Even as a bride unmoved and still of tongue.

"This, this is he who lay upon the breast
 Of our own Pelican; to him the award
 Of the great trust was from the cross addrest."—

My Lady thus; not more was her regard
 Moved to withdraw itself from its delight
 Before these words of hers, or afterward.

Like one endeavoring to view aright
 The eclipsing of the sun a little space,
 Who through long gazing grows bereft of sight,

Such, by that latest fire, became my case,
 While it was said: "Why dost thou dazzle thee
 To see a thing that here can have no place?"

My body is on earth, and there will be
 With all the rest, until our number grow
 Such as to tally with the eterne decree.

With the two robes in blessèd cloister glow
 Only those two great Splendors who ascended;
 Bear this report back to your world below."—

And at this voice the flaming whirl was ended,
 And therewithal was brought to quiet close
 The trinal breath harmoniously blended,

As when, avoiding risk, or for repose,
 The oars, that smote till now upon the wave,
 All pause together when a whistle blows.

Alas! how much the mind in me misgave
 When I turned round to look on Beatrice,
 At having no power to see her, although I clave
 Close to her side, and in the world of bliss.

*The pelican,
 supposed to feed
 her brood with
 her own blood,
 is an emblem
 of Christ in
 medieval art*

*Compare
 Dante's desire
 to see the glori-
 fied body of St.
 Benedict, Canto
 xxii*

*The Poet can-
 not see Beatrice*

XXVI

ST. JOHN EXAMINES HIM CONCERNING LOVE

While I was trembling for my sight, forspent
By the effulgent flame, there issued thence
A breathing voice that made my heed intent,
Saying: "While thou recoverest the sense
Of vision which thou hast burnt out on me,
Let conversation serve for recompense.
Begin then, and declare where centered be
Thy heart's desires; and let assurance stand
That dazzled and not dead is sight in thee,
Because the eyes of the Lady, through this land
Divine conducting thee, irradiate
The power that was in Ananias' hand."—
I said: "To these mine eyes, which were her gate
To enter with fire that ever burns me so,
Let balm come at her pleasure, soon or late.
The Good whereto these courts contentment owe
Is Alpha and Omega of the scroll
That Love is reading me, or loud or low."—
The selfsame voice, first lifted to control
My fear when dazzled suddenly, to large
Discourse of reason called again my soul:
"Nay, but thy sieve more finely must discharge,"
So it resumed, "and needs must thou reply,
Who aimed thy arrows at so high a targe?"—
"By teachings of Philosophy," said I,
"And by authority descending hence
I bear perforce the print of love so high,
For Good, as such, when brought in evidence,
Makes love flow forth to it in fuller stream
As it embraces more of excellence.
Hence to the Essence which is so supreme
That every good outside it to be traced
Is but an emanation from its beam,

*St. John
assures the
Poet that
Beatrice will
do for him what
Ananias did
for Paul*

*Primal good
necessarily en-
kindles Love*

*Aristotle taught
that the world
is moved by the
desire of all
things for God*

More than to any other needs must haste
 In love the soul of every one not blind
 To truth whereon this argument is based.
 This truth has been unfolded to my mind
 By him who demonstrates to me what drew
 The primal love of all the eternal kind.

It is unfolded by the Author true
 To Moses, speaking of His proper worth:
 'All goodness will I set before thy view.'

"omne bonum,"
 "all good," in
 the *Vulgate*

Thou too unfoldest it at setting forth
 To cry Heaven's secret in that herald word,
 The loftiest of all heralding to earth."—

The Apocalypse

"By human understanding," then I heard,
 "In concord with authoritative writing,
 Thy sovran love is looking Heavenward.

But further, if thou feelest other plighting
 That draws thee Godward, by thy words attest
 With just how many teeth this love is biting."—

The homely
 words "teeth,"
 "biting," are in
 accordance with
 the Poet's pro-
 posed intention
 to write in
 everyday lan-
 guage such as
 even mere
 women of the
 people use
 (*mulierculæ*)

Not hidden from me was the purpose blest
 Of the Eagle of Christ; nay, whither he would guide
 My declaration became manifest.

"All of those bitings," therefore I replied,
 "Of force to turn the heart to God alone,
 Combine to make such love in me abide:

Because the world's existence and mine own,
 His death that I might live forevermore,
 And what I hope with every faithful one,

As well as the aforesaid living lore,
 Drew me from love perverse wherein I drowned,
 And of right love have set me on the shore.

My love for blooms embowering the ground
 Of the eternal Gardener, is strong
 In measure as His gifts in them abound."—

Soon as I paused, a strain of sweetest song
 Rang through the Heaven, and my Lady said,
 "O Holy, Holy, Holy!" with the throng.

As slumber breaks when vivid light is shed,
 So runs the spirit of sight to meet the burning
 Splendor, through tunic after tunic sped
 Until the waker flinch,—for undiscerning
 Is consciousness before the sudden day
 Till judgment to his succor is returning,—
 Thus from mine eyes drove Beatrice away
 All motes with luster of her own so bright
 That myriads of miles was shed the ray;
 Whence better than beforehand was my sight:
 And I made question like one in a maze,
 Perceiving there before us a Fourth Light.
 My Lady answered: "Shrouded in those rays
 The first soul that was made by Virtue Prime
 On his Creator doth in rapture gaze."—
 Even as the treetop bows from time to time
 Beneath the passing breeze, then rises slow
 To place again through native power to climb,
 While she was speaking did I waver so,
 And then grew confident, though struck with awe,
 Such will to question set me all aglow.
 And I began: "O fruit that ripe, not raw,
 Alone hast been produced, O Father of yore
 To whom each bride is daughter and daughter-in-law,
 Devoutly as I may do I implore
 Thy speech with me; thou seest that I have stayed
 My utterance to speed thy speaking more."—
 Sometimes a covered animal is swayed
 So that its feeling necessarily
 Is by its undulating wrap betrayed;
 And so the primal soul gave me to see,
 Transpiring through his screen of radiance,
 How blithesome he became to pleasure me.
 Then he breathed forth: "Without thine utterance
 Can I more readily detect thy yearning,
 Than canst thou any surest circumstance,

*The return of
 the Poet's eye-
 sight scientifi-
 cally described,
 as science was
 then understood*

*The light of the
 first created
 human soul*

*How the Poet
 detected the
 joy of Adam*

Because in the True Mirror this discerning,
 Which forms of all things images sublime,
 And naught such mirror unto Him is turning.

*Dante's four
 questions, his-
 torical, theo-
 logical, philo-
 logical*

Thou wouldest know what ages since the time
 God placed me in the lofty Paradise,
 Where taught thy Lady so long stair to climb,
 And how long it was pleasant to mine eyes,
 And the true reason of the scorn divine,
 And the idiom I used and did devise.

*The third ques-
 tion is first
 answered: be-
 cause our First
 Parents wished
 to be "as gods,
 knowing good
 and evil" (So
 the Vulgate)*

Now, not the tasted tree, O son of mine,
 Was solely cause of so great banishment,
 But only overstepping of the line.
 Down there, whence by thy Lady Virgil went,
 Four thousand and three hundred circles and two
 Of sun, I yearned for this high Parliament;
 And on the solar pathway to my view
 Nine hundred times the lights all reawoke,
 And fifty, and still breath on earth I drew.

Long silent were the accents that I spoke
 Before the work not to be consummated
 Was undertaken first by Nimrod's folk;
 For never aught by reason fabricated
 Endured, because of human choice renewing
 As heavenly influences operated.

The use of speech by man is nature's doing;
 But nature lets you shape it thus or so
 As suits the fashion you may be pursuing.

Before I sank down to the Eternal Woe,
 Men gave the name of 'Jah' to the Chief Good
 Whence comes the rapture round me all aglow;
 Then called Him 'El' as fitted to their mood;
 For mortal fashions are like leaves that cling
 To branch, and fall in swift vicissitude.

*Adam states
 that he re-
 mained in Par-
 adise but seven
 hours! This
 was tradition*

The Mount above the wave most towering
 Held me, with life first pure, and then undone,
 From the first hour to that next following
 The sixth, at altered quadrant of the sun."—

XXVII

ASCENT TO THE CRYSTALLINE HEAVEN: A SPLENDID
VISION, SET BETWEEN TWO REBUKES TO MEN

"To Father, Son, and to the Holy Ghost
 Glory," began with sweetness exquisite
 Intoxicating me, the Heavenly Host.
 Seemed what I witnessed with so deep delight
 A laughter of the Universe; for this
 Elation entered through both ear and sight.
 O Joy supreme! O inexpressive bliss!
 O life of love and peace in ample store!
 O wealth secure exempt from avarice!
 Above my enraptured eyes the torches four
 Stood kindled, and the one that first had come
 Began to grow more vivid than before,
 And to take on such look as might assume
 Bright Jupiter were he and ruddy Mars
 Transformed to birds, with interchange of plume.
 The Providence allotting to the stars
 Of heaven their function and their office due,
 Had stilled the quiring of the blessed cars,
 When I heard say: "If I transform my hue,
 Marvel not, for behold incarnadine
 While yet I speak will grow the others too!
 He who on earth usurps that place of mine,
 That place of mine, that place which now doth lie
 Vacant in presence of the Son Divine,
 Has turned my sepulcher into a sty
 Of blood and filth, so that the Evil One
 Who fell from here is comforted thereby."—
 With such a crimson as the adverse sun
 Paints on the cloud at morn or eventide,
 Did I behold all heaven suffused thereon.
 And as a modest lady doth abide
 Sure of herself, but through another's shame
 At the mere hearing becomes mortified,

*The light of
St. Peter
grows ruddy*

*St. Peter de-
nounces Pope
Boniface as an
usurper*

So Beatrice changed semblance; and I deem
 That such eclipse took place in Heaven perchance
 When suffered the Omnipotence Supreme.

Thereon proceeded forth his utterance
 With voice so greatly altered that behold!
 Was not more changed his very countenance:

"The Bride of Christ was nurtured not of old
 On blood of mine and that of Linus good
 And Cletus, to be used for acquist of gold;
 But for acquist of this beatitude
 Did Sixtus, Pius, and Calixtus weep,
 And Urban, and thereafter shed their blood.

Nor purposed we the Christian folk to keep
 To right and left of our successors,—these
 Stigmatized goats, the others favored sheep;

Nor were confided to my hand the Keys
 To be an emblem on a banneret
 For war on the baptized; nor do I please

To figure as a signet that is set
 On privileges venal and untrue,
 Whereat my frequent blush is burning yet.

From here aloft in all the folds a crew
 Of ravening wolves in shepherd garb is seen:
 Vengeance of God, why dost thou lie perdue?

To drink our blood Gascon and Cahorsine
 Are making ready. Alas, must needs the end
 Of fair beginning be indeed so mean?

But lofty Providence that once did fend
 Rome's empire of the world with Scipio,
 Will quickly here, I deem, some succor lend.

And thou who must return once more below
 Through mortal load, open thy mouth, my son,—
 Fail not to say what I fail not to show."—

As when our atmosphere is snowing down
 In flakes the frozen vapors, when the horn
 Of the Sky-goat is gilded by the sun,

*The same
 "dread voice"
 that speaks in
 Milton's
 "Lycidas"*

*Clement V was
 a Gascon; John
 XXII from
 Cahors*

*As Cacciaguida
 had done (Can-
 to xvii, final
 lines), so Peter
 commands the
 Poet to speak*

Such swarming flakes in triumph upward borne
Seemed those who with us there had sojourn made,
And now awhile the ethereal sky adorn.

*An upward fall
of snow*

My sight was following what their wraiths displayed,
And followed till the vastness manifold
All power of penetrating farther stayed.

Whereon my Lady, seeing me withhold
From gazing up, commanded me: "Now cast
Thine eye down at the distance thou hast rolled."—

I saw that, so revolving, I had passed
From the first hour I lookt, the whole arc through
Which the first climate makes from midst to last,

*Dante had re-
volved with the
Twins through
90° of the "first
climate," and
could now see
that portion of
the earth from
the Eastern
Mediterranean
to where
Ulysses voyaged
the Atlantic
(Inf. xxvi). Cf.
the close of
Canto xxii*

Hence could the wild course of Ulysses view
Past Cadiz, and well-nigh the hither shore
Whereon Europa so dear burden grew.

And further surface of this threshing floor
Had been uncovered, but the sun sped, turning
Beneath my feet, removed a Sign and more.

Now my enamored spirit always yearning
After my Lady, to bring back and sate
Mine eyes on her, was more than ever burning.

All Nature ever made, or art, of bait
To catch the eye and captivate the thought
In human flesh real or delineate,

This, though united, would appear as naught
To the diviner beauty piercing through me
When now her smiling face I turned and sought.

The power wherewith I felt that look endue me.
From the fair nest of Leda tore me away
And to the fleetest heaven of all updrew me.

*The nest of
Leda by
metonymy for
the Twins, Cas-
tor and Pollux*

So uniform its parts I cannot say
Which one had Beatrice chosen for my place,—
Full of exceeding life and lofty they.

Then she, who saw my longing, of her grace
Began with smile of so blithe innocence
That God appeared rejoicing in her face:

*The Crystalline
Heaven, "that
first moved"*

"The nature of the World which holds suspense
The center and makes all else around it fare,
Doth here as from its starting point commence.
And in this Heaven there is no other Where
Than in the Mind Divine, wherein both move
The Love that turns and Power that sheds the sphere.
Engird it with one cincture light and love,
As it engirds the others; He alone
Who girdles it is governor thereof.
No other measures motion all its own,
But by this mete are measured all the rest,
As ten by its half and by its fifth is shown.

*Here are the
roots of Time*

And how in such a vessel Time can nest
Its roots, its foliage in the others grow,
Henceforward may to thee be manifest.
O Greed, who overwhelmet mortals so
Beneath thyself that none has masterdom
To lift his eyes again from out thy flow!
Will does indeed in men to blossom come;
However long-continued rain and reek
Convert to blighted fruit the perfect plum.
Only in little children are to seek
True faith and innocence; then both too soon
Vanish before the down is on the cheek.

Many keep fast while yet they babble and croon,
Who swallow, when the tongue is free to play,
Whatever food under whatever moon;
And many while they babble love and obey
Their mother, who when they can speak aright
Long for the dawning of her burial day.

*The daughter is
the human
race. The Sun
is the father of
mortal life
(Canto xxii,
116)*

Even so the skin grows swarthy, which was white
At the first aspect, of the daughter fair
Of him who ushers morning and leaves night.
But lest thou shouldst as at a marvel stare,
Consider none on earth is governor,
Whence human household strays from thoroughfare.

But before January be no more
In winter, by the hundredth part neglected
Down there, so shall these upper circles roar
That Fortune, who has been so long expected,
Shall whirl the stern about where lies the boom,
So that the fleet will run the course directed;
And perfect fruit will follow on the bloom.”—

Roughly estimated, the error in the calendar amounted to a hundredth of a day every year

XXVIII

THE HEAVENLY INTELLIGENCES

When she who doth imparadise my mind
 Had ended the veracious charge she brought
 Against the life of wretched humankind,—
 As one whose eye has in a mirror caught
 The image of a torch behind him, long
 Before he has it or in sight or thought,
 And turns to verify if right or wrong
 The mirror speak, and finds it to agree
 With truth, as chimes the meter with the song,—
 So did I, as I call to memory,
 On looking in those eyes with beauty burning
 Wherewith Love made the noose for snaring me.
 And, as I shifted round my look, discerning
 The contents of that volume, read aright
 With eye that is intent upon its turning,
 I saw a Point which radiated light
 So piercing that the vision, fired thereby,
 Is closed perforce by vividness so bright.
 That star appearing smallest to our eye
 Would seem a moon beside its light intense,
 As star is matcht with star along our sky.
 Perchance in distance equal to that whence
 Halo engirds the light that has impearled
 Its color when the vapor is most dense,
 So distant round the Point a circle whirled
 Of fire so swift its motion had outpaced
 That which goes quickliest around the world;
 Round this another circle swept in haste,
 Round that a third, a fourth the third enwound,
 The fourth a fifth, and that a sixth embraced;
 The seventh came afterward so wide of bound
 That Juno's herald, though complete, would run
 Too narrow to engirdle it around;

*He first catches
 this revelation
 from the eyes of
 Beatrice*

*A Spaceless
 Point of sur-
 passing bril-
 liance*

*The nine orders
 of Angels*

*Though the
 rainbow were a
 complete circle*

Likewise the eighth and ninth; and slower on
 Did each one move according as accrued
 Its number farther from the point of One;
 And shone that flame with clearest plenitude
 From the Pure Spark at shortest interval,
 I think because more with its truth imbued.
 Perceiving me become the anxious thrall
 Of dubitance, my Lady spoke this word:
 "From that one Point hang Heaven and nature all.
 Look at that circle which doth next engird
 The Point, and know it has such eager haste
 For the enkindled love whereby 'tis spurred."—
 But I made question: "If the world were based
 Upon the order yonder wheels disclose,
 Enough were what has been before me placed;
 But in the world of sense one sees and knows
 The orbits to be ever more divine
 The more their distance from the center grows.
 Whence wouldst thou still the longing that is mine,
 Within the wonderful angelic Fane
 Which light and love and these alone confine,
 I need to hear thee furthermore explain
 Why copy is not here with pattern vying,
 Since I unaided gaze thereon in vain."—
 "Suffice not thy own fingers for untying
 Such knot, there is no wonder, seeing it
 So tangled has become for want of trying."—
 My Lady thus; and then: "Take what seems fit
 For me to tell, wouldst thou be satisfied,
 And going round it sharpen thou thy wit.—
 The spheres corporeal are strait or wide
 According to the virtue less or more
 Which throughout all their regions is supplied.
 Superior good wills weal superior,
 And if like perfect organs it dispose,
 Holds larger body weal in larger store.

The Poet's scientific notion of space (and therefore of time) seems here upset and reversed

Apparently the sensible universe reverses the pattern

The larger corporeal circles are more excellent; in the world now suddenly revealed the order is reversed, so that

the sphere "that first moved" corresponds to the smallest circle of intelligences

Therefore this sphere which carries as it goes
All the universe beside, must correspond
To that small circle which most loves and knows.

Hence if thou seek to measure with thy wand,
Not the appearance, but the excellence
Of substances to thy discerning round,
Of more with greater wondrous congruence,
As of the less with lesser wilt thou seek
In every Heaven, with its Intelligence."—

Then as remains serene and cleared of reek
The hemisphere of air, soon as the blast
Is puffed by Boreas from the gentler cheek,

Whereby the cloudy rack that overcast
The welkin is dissolving, and the blue
Of Heaven in all its beauty smiles at last,

So cleared was I of all confusion through
The lucid answer that my Lady made,
And like a star in Heaven appeared the true.

Thereon, when her discourse to me was stayed,
As iron rays forth sparkles under stress
Of fire, such sparkles now the circles rayed.

Each spark did with their blazing coalesce,
And running into thousands manifold
More than the duplication of the chess.

From quire to quire I heard Hosannah rolled
To the fixed Point which holds them to the *Where*
From evermore, and will forever hold.

And she, of my perplexity aware,
Said: "The first gyres enlighten thee concerning
The Seraphim and Cherubim, who fare

After their bonds so swiftly, because yearning
To grow as like the Point as most they may,—
And so they may, exalting their discerning.

Those other loves that whirling round them play
Are Thrones, wherein God's grace is manifest,
For that the primal triad ended they.

Referring to pictures of the winds on old maps (cf. Shakespeare: "Blow winds and crack your cheeks")

The squares of the board re-duplicated by arithmetical progression

And thou must know that one and all are blest
 According as they penetrate the true,
 Wherein all understanding is at rest.
 Herein perceive we how the act of view
 Is source wherefrom beatitude draws being,
 Not act of love thereafter to ensue;
 And merit is the measure of this seeing,—
 Merit begot by Grace and right endeavor:
 Such are the steps progressively agreeing.
 The second triad, burgeoning forever
 To flower in this sempiternal spring
 Which the nocturnal Ram doth ravage never,
 Is here perpetually caroling
 Hosannah, sounded with three melodies
 Whence orders three with trinal rapture ring.
 This priesthood musters three divinities:
 The Dominations first, the Virtues then,
 And third the order of the Potencies.
 Next, all but ultimate, in dances twain,
 Are Princedoms and Archangels wheeling on;
 Rejoicing Angels last in sportive train.
 Upward are gazing all these orders yon,
 And down prevail so that to the divine
 They all are drawing as they all are drawn.
 Such zeal to contemplate these orders nine
 Showed Dionysius, that coincided
 His definitions and his names with mine.
 Thereafter Gregory from him divided;
 Wherefore that saint, first opening his eye
 Within this Heaven, himself with smiles derided.
 And that on earth a mortal might descry
 Such inward truth, need not astonish you,
 Since learned from him who saw it here on high,
 With much more of these circles that is true.”—

*Love flows
 from knowledge*

*The constella-
 tion Aries ap-
 pears in our
 sky at the time
 of the falling
 leaf*

*Dionysius
 learned the
 truth from St.
 Paul*

XXIX

CREATION AND NATURE OF HEAVENLY INTELLIGENCE

*The setting sun
and the rising
full moon at the
Equinox,—the
one under the
Ram, the other
under the scales
(Libra)*

When, by the Ram and by the scales o'erbrooded,
The twinborn children of Latona fair
In one horizon girdle are included,
Long as the zenith balances them there
Until both swerve from that circumference
Unbalancing and shifting hemisphere,
So long, with smiles lighting her countenance,
Paused Beatrice, centering her ken
Upon the Point that had subdued my glance.
"I tell and do not ask," began she then,
"What thou wouldst hear; by vision I assist
Where centers every Where and every When.

*Why the Angels
were created*

Not to possess Himself of good acquist,
Which cannot be, but in the splendor of
His glorious declaration, 'I Exist,'

*Outside time
and space*

Beyond all limits, and all time above,
As pleased Him, in His own eternity,
Unfolded in new loves the Eternal Love.

*Pure form or
act is identified
with intelligence
(Angels); matter
is the pure
potency, passive
in character; the
combination of
form and matter
is found in cre-
ated things, es-
pecially in man*

Nor yet before as if inert lay He,
Since nor before nor after moved the flow
Of spirit divine to brood upon this sea.
Matter and form, combined and simple, so
Came into being flawless and unblighted,
Like arrows three from triple-corded bow;
And as glass, amber, crystal may be lighted
So that between the earliest radiation
And full effulgence all remains united,
Even so the Father's threefold operation
All at a flash its being consummated
Without an interval in the creation.

Order was constituted and created
In substances; and the world's crowning grace
Were these, wherein pure act was generated.

Pure potency retained the lowest place;
Midway did act and potence interweave
Such withies as can never disenlace.

Jerome wrote to you that we must believe
The angels to have been created ages
Before the other world; thou mayst perceive,

However, if thou but peruse the sages
Through whom the Spirit spoke in Holy Writ,
The very truth displayed on many pages;

And also reason gets a glimpse of it,
Which that Prime Movers for so long could be
Without their perfect work, could not admit.

Now where these loves were formed is known to thee,
And when and how; and in thy longing hence
Already are extinguisht ardors three.

Ere they reach twenty who to count commence,
So quickly of the angel host a part
Disturbed the lowest of your elements.

The rest, who stayed, began to ply this art
Which thou beholdest,—so beatified
That never from their circling they depart.

The Fall originated in the pride
Accursèd of that One whom thou hast seen
Crushed by the weights of all the world beside.

Those whom thou seëst here have humble been
To acknowledge them as from that Goodness kind
Which made them apt for knowledge so serene;

Wherefore illuminative Grace combined
With their own merit to exalt their view
So that they have a full and steadfast mind.

I would not have thee doubt, but hold it true
That grace accepted thus is merited
By laying open the longing heart thereto.

Henceforth, so have my words been harvested,
Canst round this Sacred College take thy fill
Of contemplation without further aid.

These substances at the top of creation are the Angels, which are pure act or form (i.e., intelligence). This interbraiding of spirit and matter cannot be severed by death

The Angels, movers of the spheres, could not be conceived as inactive

The rebellious angels fell to earth before one could count twenty

Cf. Inf. xxvii, 3

*Memory cannot
be predicated of
beings outside
of time and
space, who
never forget*

But since on earth your schools attribute still
To the angelic nature, memory
Together with intelligence and will,
I will speak further to make clear to thee
The truth, confused by men below who indite
Prelections fraught with ambiguity.

These substances, since first they drew delight
From God's own face, wherefrom is hidden naught,
Have never turned away from it their sight;

Whence they have vision intercepted not
By concept new, and need not undertake
To call back memory through divided thought.

So men down there are dreaming, wide awake,
Weening, or weening not, truth to declare;
But in the one more guilt and shame partake.

Below ye travel not one thoroughfare
Philosophizing; so far does the love
Of show delude you, and its specious air.

Yet even enduring this, the Heavens above
Are less indignant, than when set aside
Is Holy Writ or idly prated of.

What blood was spent to sow it far and wide
Is given no heed, nor how their prayer is heard
Who in humility by it abide.

Each is agog to shine, and ply absurd
Inventions, and these form the staple theme
Of preachers,—of the Gospel not a word!

During Christ's passion, some would have us deem
The moon turned back again and canceled through
The intercepted sunlight; and some dream

That of its own accord the light withdrew,
And hence would this eclipse alike appear
To Spaniard and to Indian, as to Jew.

So many a Lapo and Bindo every year
Breeds Florence not, as fables of this kind
Are bawled out from the pulpit, far and near;

*They do not
"look before and
after and sigh
for what is not"*

*The stormy
voice again*

*Common nick-
names in Flor-
ence: "Lapo"
corresponds to
"Jake" (Jacopo)
(cf. xiii, 139)*

So that from pasture, flatulent with wind,
 The silly sheep flock, witless of salvation;
 Yet is it no excuse that they are blind.
 Christ did not say to his first congregation:
 'Preach to the world with idle utterance,'
 But laid for their behoof the true foundation;
 And that had from their lips such resonance,
 That, to enkindle faith, their battle quest,
 The Gospel formed their buckler and their lance.
 Now preachers sally forth to break a jest,
 Buffoons who, so they may provoke a grin,
 Puff out their cowls and reck not of the rest;
 But could the people see what bird of sin
 Is nestling in the hood-tail, they would guess
 What kind of pardon they are trusting in;
 Whence in the world so waxes foolishness
 That, seeking not approval of any sign,
 Men jump at promise of indulgences.
 Hereby St. Anthony makes fat his swine,
 And others also, far more swine than they,
 Paying their scot with counterfeited coin.
 But since we have gone very far astray,
 Let us look back to the straight thoroughfare,
 So with the time to shorten up the way.
 The angelic nature runs up such a stair
 Of number, scaling so remote a height,
 Never could tongue or thought pursue it there.
 And Daniel's revelation, read aright,
 Shows, in the thousands he enumerates,
 That definite number is withheld from sight.
 The Primal Light, which all irradiates,
 By modes as many is received in these
 As are the splendors whereunto it mates.
 And since love follows on the act that sees,
 Therefore the sweetness of their love is spoken,
 More or less fervent in diverse degrees.

*St. Anthony
 puts the hog
 under his feet
 as a symbol;
 his monks now
 degenerate to
 the hog*

*Number of the
 angels countless*

Let this the height henceforth, and breadth betoken
Of Worth Eternal, fashioning great store
Of mirrors whereupon its light is broken,
One in Itself remaining as before."—

XXX

THE CELESTIAL ROSE

When, eastward ho! six thousand miles perchance
 Noon blazes, and toward the level bed
 The shadow of this world already slants,
 The deep of central heaven above our head
 Grows so suffused that here a star and yon
 Begins to pale the radiance it shed,
 And, as the brightest handmaid of the sun
 Advances, so are quencht the heavenly graces
 Star after star, even to the fairest one.
 Not else the Triumph that forever races
 Around the Point which overcame me quite,
 Seeming embraced by that which it embraces,
 Was imperceptibly immersed in light;
 Whereat to turn mine eyes on Beatrice,
 Love laid constraint on me, and lack of sight.
 Could what is said of her as far as this
 All in one single act of praise conclude,
 It would but serve the present turn amiss.
 The beauty that I saw doth so elude
 Our measure, that its Maker, I surely deem,
 Alone can taste its full beatitude.
 I yield me vanquisht at this pass supreme;
 Comic or tragic poet overborne
 Was never thus by crisis of his theme.
 For, as to dazzled sight the sun of morn,
 So doth her sweet remembered smile erase
 My memory, of its very self forlorn.
 From the first day when I beheld her face
 In this life, even until the present viewing,
 My song yet never faltered on her trace;
 But now I must give over from pursuing
 Her beauty in these cadences of mine,
 Like every artist taskt beyond his doing.

*When it is noon
 90° or more
 eastward, the
 sun is about to
 rise here, and
 Aurora, the
 dawn, is put-
 ting out "night's
 candles"*

*At the ascent to
 the Empyrean
 the smile of
 Beatrice be-
 comes supremely
 sweet*

Such as I leave her to a more divine
 Renown than any that my trumpet grants,—
 Which now concludes its arduous design,—
 She said, with leader's voice and vigilance:
 "Quitting the widest sphere of the concrete
 We reach the heaven that is pure radiance:
 Radiance of intellect with love replete,
 Love of true good replete with ecstasy,
 Ecstasy far exceeding every sweet.
 Here both the one and the other soldiery
 Of Paradise, and one host of the two
 Robed as at Final Judgment, shalt thou see."—
 As when a sudden lightning routs the crew
 Of visual spirits, putting them to flight
 So that the clearest things are canceled through,
 So beamed there all about me living light,
 Leaving so thick a veil around me closing,
 That I saw nothing for that glory bright.
 "The Love wherein this heaven is aye reposing
 Is wonted so to welcome those who come,
 Duly the taper for its flame disposing."—
 No sooner had this brief exordium
 Within me penetrated, than I knew
 Myself upraised beyond my masterdom;
 And I rekindled with new power of view
 Such that no light could be so unalloyed
 But that mine eyes were tempered thereunto.
 And I saw light in river-form with tide
 Of fulgent fire between two margins streaming,
 Which wondrously with flowers of spring were dyed.
 Out of that current living sparks were teeming
 And flashing from the flowers with hues intense
 Like very rubies from gold patines gleaming.
 Thereon, appearing drunken with the scents,
 They plunged again into the wondrous eddy,
 And as one sank another issued thence.

*The Host of
 the Angels and
 that of the
 Redeemed*

"The lofty wish aflame in thee already
 For knowledge of this vision, in like wise
 Extends my joy as its increase is steady;
 But thou must of this water of Paradise
 Drink deep, to slake a thirst that so consumes."—
 Thus spoke to me the sunshine of mine eyes,
 Adding: "The river and the smiling blooms,
 The plunging and emerging jewels bright,
 Are types of truth that in their shadow looms;
 Not that these things are hard to see aright,
 But on thy part there is inaptitude
 Since not yet so exalted is thy sight."—
 There is no child far later than it should
 Awakening, with face toward the breast
 That plunges with more hunger-stricken mood,
 Than did I, that mine eyes might mirror best
 That vision, bending me my fill to take
 Out of that flood which pours to make us blest.
 No sooner had I felt its ripple slake
 Mine eyelids, than both margins seemed to yield
 From long to large and rounded to a lake.
 Then, even as masqueraders are revealed
 Quite other than beforehand, letting fall
 The alien guise wherein they were concealed,
 So changed for me to ampler festival
 The flowerets and the flashes, till I saw
 Clearly the two Courts of the heavenly Hall.
 O splendor of very God, whereby I saw
 The Kingdom true in triumph high, increase
 In me the power to tell it as I saw!
 A light up yonder shows without surcease
 The Maker to that creature, who alone
 In seeing Him inherits its own peace;
 And this light broadens in a circling zone
 So far and wide that its circumference
 Would be too large a girdle for the sun.

*The stream of
 grace, the
 flowers, and the
 ruby-sparks are
 but symbols*

*Dante's sight
 exalted to see the
 reality behind
 these symbols*

*The identical
 triple rime upon
 "saw" has the
 same solemnity
 as that upon
 "Christ." Cf.
 Hugh Capet's
 discourse, Purg.
 xx, 65-69*

*Striking upon
the outermost
surface of the
Universe, it
gives motion to
all the spheres*

Its semblance, all of radiant effluence,
Doth to the top of Primal Motion pass,
Which takes vitality and vigor thence.
And as a hillside makes a looking-glass
Of water at its foot, as if discerning
How fair and rich it is in flowers and grass,
So mirrored, round and round above the burning
On myriads of thrones, beheld I those
Of us who there above have won returning.
And if the lowermost degrees inclose
Luster so large, what amplitude of light
Spread in the outer petals of the Rose!
My vision in the vastness and the height
Strayed not, at home and fully conversant
With essence and with scope of that delight.

There near and far do neither add nor scant,
For where God is directly governing
The law of nature is not relevant.

Into the yellow Rose unwithering,
Whose petals are unfurled with fragrance cast
Of praise unto the Sun of dateless spring,

Like one long silent, moved to speak at last,
Did Beatrice conduct me, saying: "View
The Congregation of white robes, how vast!

Look the wide circuit of our city through!
Look at our benches which are so replete
That here henceforward are expected few!

There where thine eyes are drawn to that great Seat
By the already overhanging crown,
Ere thou shalt at this wedding supper eat,

The soul of noble Henry shall sit down,
Who comes, august, to render straight the way
For Italy, ere she be ready grown.

Blind Greed, who doth her spell upon you lay,
Has made you like the child who, though he pine
With famine, pushes yet the nurse away.

*The last words
of Beatrice*

Then shall be Pontiff in the Court Divine
One such that open word and covert deed
Walk not on equal feet to one design.
But little while will God permit him speed
In Holy Office, for he shall be thrust
With Simon Magus, and make, by way of meed,
Him of Alagna bite the baser dust."—

*Clement V,
who secretly
opposed Henry
VII while pre-
tending to favor.
He of Alagna is
Boniface VIII.
The best com-
mentary is
Inferno xix*

XXXI

BEATRICE, ASSUMED INTO THE CELESTIAL ROSE, SENDS
ST. BERNARD TO DANTE

In fashion therefore of a pure white Rose
 Unfolded to my view the sacred throng
 Whom Christ in His own blood espoused. But those
 Who witness as they fly, and tell in song
 The glory of Him who makes them love, and sing
 His excellence who made them fair and strong,—
 Even as a busy swarm of bees a-wing
 That merge in flowers awhile, then speed away
 To where their labor sweet is savoring,—
 Plunged into the Great Flower, with fair array
 Of Petals, and were reascending thence
 Where sojourns their own Love for ever and aye.
 Their features were alive with flame intense,
 Golden their wings, the rest so white that banks
 Of drifted snow have not their innocence.
 Alighting on the Flower, to ranks on ranks
 They proffered of the ardor and repose
 Which they had won by winnowing their flanks.
 Nor did the coming in, between the Rose
 And That Which dwelt above, of flight so great
 Obstruct the vision; still the splendor glows,
 For through the universe doth penetrate
 In measure of its worth the Light Divine
 So that no bar can ever separate.
 This safe and happy City, where combine
 Both ancient folk and modern crowded so,
 Had look and love all turned toward one sign.
 O Trinal Light, that in one Star doth glow
 Upon their vision with such benison,
 Look down upon our tempest here below!
 If the barbarians from out that zone
 Where spreads forever Helicë her span
 Revolving with her well-belovèd son,—

*The comparison
 with the bee
 was merely sug-
 gested in Canto
 xxx*

*Helicë was
 turned into the
 Great Bear (the
 Wain or Dip-
 per), her son
 into Boötes*

If, entering Rome, her mighty works to scan,
 These stared in wonder, in that era when
 Transcended mortal things the Lateran,—
 I, who to the Divine had come from men,
 From time unto eternity had come,
 From Florence to a people just and sane,
 With what amazement was I overcome!
 Truly the wonder and the joy between,
 'Twas rapture to hear nothing and stand dumb.
 And as the wayworn pilgrim grows serene
 Gazing around the temple of his vow,
 And muses how he shall describe the scene,
 I, bending on the living light my brow,
 Followed along the lines, and sought to trace,
 Now up, now down, and round the circle now.
 I lookt on many a love-persuading face
 Deckt with Another's light, and their own eyes
 Smiling, and action of all noble grace.
 The universal form of Paradise
 My glance had gathered as a whole immense,
 But did no single part yet signalize;
 And round I turned with will rekindled thence
 To ask my Lady what these matters be
 Concerning which my mind was in suspense.
 One thing I meant, another fronted me:
 Weening to look again on Beatrice,
 A glory-vested Elder did I see.
 His lineaments were overspread with bliss
 Benignant, kindly was his mien and eye,
 Betokening a father's love in this.
 "And she,—where is she?" was my sudden cry:
 Whereat he answered: "To fulfill thy yearning
 Beatrice urged me from my place on high:
 Third from supreme the circle, which discerning,
 Thou shalt again behold her countenance
 Shine down from where her worth a throne is earn-
 ing."

*Speaks St.
 Bernard*

Without reply I lifted up my glance
 And saw her, where a coronal she wore
 Woven from out the eternal radiance.
 From welkin whence the highest thunders roar
 Has never mortal eye so distant been,
 Though sunken deep beneath the ocean-floor,
 As mine from Beatrice; but 'twas so keen
 No distance mattered, since her features beaming
 Shone down on me without a blur between.
 "O Lady in whom my living hope is teeming,
 And who didst once endure to leave the trace
 Of thy dear feet in Hell for my redeeming,
 In all the worth and beauty finding place
 In things thou hast enabled me to see,
 I recognize thy virtue and thy grace.
 Thou leddest me along from slave to free
 By all those ways, by all expedients
 Whereby the power to do so lay in thee.
 Preserve in me thine own magnificence,
 So that my spirit through thy healing, may
 Content thee as it slips the coil of sense."—
 Far as she seemed, on hearing me so pray
 She smiled and lookt: then to the Fountain-head
 Eternal turned her shining eyes away.
 "In order," now the holy Elder said,
 "That thou complete thy course,— whence holy love
 Dispatched me and true orisons have sped,—
 Let thy fleet glances through this garden rove,
 For better will such sight thy vision steel
 Upon the ray divine to mount above.
 And she, the Queen of Heaven, for whom I feel
 Love's utter flame, will grant us furtherance,
 For reason that I am her Bernard leal."—
 Like him who from Croatia, perchance,
 Comes to see our Veronica, well known
 Through old report, and cannot sate his glance,

*Dante's prayer
 to the Heavenly
 Beatrice*

But thinks within, so long as it be shown,
 "My Lord and very God, Christ Jesus Mine,
 And were these features once thy very own?"—
 Such was I, gazing at that living shrine
 Of charity, who in the world below
 By contemplation tasted peace divine.
 "This blithesome being wilt thou never know,
 O son of grace," such was his further note,
 "With eyes but fixed here at the bottom so;
 But mark the circles to the most remote
 Until thou shalt the enthronèd Queen descry,
 To whom this realm is subject and devote."—
 I raised mine eyes; and as the morning sky
 Displays a point of the horizon bright
 Beyond that of the westering sun, so I,
 As going with my glance from vale to height,
 Beheld a region at the verge extreme
 Surpassing all the other front in light.
 And as, where we expect the chariot-beam
 That Phaëton guided ill, the glows increase,
 Fading away on either hand, the gleam
 Illumined so that Oriflamme of peace
 In the live center, while on either side
 In equal measure did the splendor cease.
 And at that center I saw, on wing flung wide,
 A thousand jocund angels sweep along,
 In glow and ministry diversified.
 There, smiling on their games and at their song,
 I saw a Beauty that was bliss indwell
 The eyes of all the other holy throng.
 Yet were my wealth of diction parallel
 With wealth of fancy, rash were the emprise
 The least of her delights to strive to tell.
 Then holy Bernard, when he saw mine eyes
 Fastened upon the object of his yearning,
 His own in her did so imparadise
 As to make my desire to look more burning.

*Bernard directs
 the Poet to look
 up to the Queen
 of Heaven*

*The quieter tone
 of this canto,
 with its lovely,
 familiar images
 of the bees, the
 Northman in
 Rome, the pil-
 grim in the
 temple of his
 vow, the Croa-
 tian gazing
 upon the pic-
 ture of his
 Saviour, the
 angels sporting
 about the beau-
 tiful Queen,—
 is in marked
 artistic contrast
 with the splen-
 dors and inten-
 sity of the
 Thirtieth*

XXXII

ORDER OF PLACES IN THE MYSTIC AMPHITHEATER

That contemplator took the office free
 Of teacher, while intent upon his bliss,
 Beginning with these holy words to me:
 "The wound by Mary balm'd and covered, this
 That woman fair reposing at her feet
 Inflicted, opening the cicatrice.
 Beneath her third in order has her seat
 Rachel, and thou seest at her side
 Beatrice. Below these in order meet
 Sara, Rebecca, Judith, and that bride,
 Great-grandame of the singer who for grief
 Of his own guilt the *Miserere* cried:
 From rank to rank descending, these in chief
 Mayst thou behold, as, naming each one, I
 Go downward through the Rose from leaf to leaf.
 And from the seventh degree, as from on high
 To it, are Hebrew women cutting through
 All petals of the Flower successively;
 For these, according to the point of view
 Whence lookt their faith to Christ, compose a blended
 Wall that divides the sacred stair in two.
 Upon this side where every petal splendid
 Is full in bloom, are seated in their places
 All who believed in Christ not yet descended;
 And those half-circling ranks, with vacant spaces
 On the other side, with happy intuition
 To Christ already risen turned their faces.
 And just as here the glorious position
 Of Heaven's Lady, with the others one by one
 Below it, constitute so great division,
 So counterposed is that of mighty John,
 Who bore the desert, martyrdom in fine,
 And, holy still, two years in Hell thereon;

Mary
 Eve

Rachel

Sara,
 Rebecca,
 Judith,
 Ruth

For the Dia-
 gram see Gard-
 ner's "Temple
 Primer"

Between his
 own death and
 that of his Lord

And Francis, Benedict, and Augustine,
With others hitherward from row to row
Continue downward the dividing line.
Now see high Providence Divine, and know
That one and the other phase of our believing
Shall to this garden equally bestow.
And know that down from yonder circle, cleaving
Across, midway on the partitions two,
— Sit they, no meed of merit so retrieving,
But meed of others, by conditions due;
For these are souls who did the flesh divest
Before they could make any choices true.
This by their countenances may be guessed
And by the tune their childish voices hum,
If thou but lookest well and listenest.
Now doubtst thou, and doubting makes thee dumb;
But I will shatter for thee the strong chain
Of subtle thought which is so cumbersome.
The boundless amplitudes of this domain
No particle of accident admit,
More than of hunger, thirst, or any pain,
For Law Eternal has established it
In what thou seest, that with exactitude
Duly the ring doth to the finger fit.
Wherefore this swiftly hasting multitude,
Seeking true life, are not without causation
Placed at a higher or lower altitude.
The King through whom reposing is this nation
In so great love and in such Paradise
That none aspires to loftier consummation,
All minds creating in his own glad eyes,
At His good pleasure doth with grace endue
Diversely; and here let the fact suffice.
And this expressly is made clear to you
In Scripture, by that twin-embrothered pair
Who even in their mother angry grew.

*Baptized
children*

*The different
complexions of
Jacob and Esau
symbolize the
variations in
the gift of grace*

Whence fittingly the light supremely fair
 May crown us with a chaplet of that grace
 According to the color of the hair.
 They stand then, not by merit of their ways,
 At different stages, only differing
 Themselves in primal keenness of their gaze.
 So, when the centuries were at the spring,
 Sufficient was the parents' faith, along
 With native innocence, for rescuing;
 And when the centuries were no longer young,
 'Twas needful that the males by circumcision
 Should have their innocent pinions rendered strong;
 But since the era of free grace has risen,
 If lacking perfect baptism into Christ,
 Such innocence has been kept down in prison.
 Look now upon the face most like to Christ
 In its fair lineaments, whose radiance bright
 Alone can make thee fit to look on Christ."—
 I saw rain down upon her such delight
 Carried by those intelligences good
 Created all for soaring through that height,
 That whatsoever I before had viewed
 Did never so suspend my soul in wonder
 Nor show me of God so great similitude.
 And that Love who had flown before thereunder
 Singing: "Hail Mary, full of grace benign!"—
 Now spread in front of her his wings asunder.
 Responses to the minstrelsy divine
 Rang through the blessed Court from all and some,
 Making all features more serenely shine.
 "O holy Father, who endurest to come
 For me down here, quitting the blissful quire
 Where by divine allotment is thy home,
 Who is that Angel who with glad desire
 Looks in the eyes of our own Empress yon,
 Enamored so, he seems a flame of fire?"—

*The rime again
on the sacred
name*

So turned I to the teaching of that one
 Who gathered beauty out of Mary's face
 As does the star of morning from the sun.
 And he to me: "All confidence and grace
 Are in him, much as ever was conferred on
 Angel or soul, and willing is our praise,
 For this is he who brought the palm as guerdon
 To Mary down, when took without distrust
 The very Son of God our fleshly burden.
 But follow with thine eyes now, for I must
 Pursue the theme, and mark the throng of those
 Great peers of this most holy realm and just.
 The twain who most enraptured there repose,
 Through being next neighbors to Augusta fair,
 Are as the double roots of this our Rose.
 He who upon the left is next her there
 Is that First Sire by whose audacious taste
 Mankind is savoring such bitter fare.
 That ancient Father of Holy Church, once graced
 By Christ with keys of this fair realm, beside
 Our Lady and upon her right, is placed.
 And that one who beheld before he died
 All grievous days of her purchased for us
 At cost of lance and nails, Christ's own fair Bride,
 Sits next that Father; and over against him thus
 That Leader under whom were fed with manna
 The folk ungrateful, headstrong, mutinous.
 Opposite Peter seest thou seated Anna,
 So happy in her daughter that no whit
 She moves her eyes away to sing Hosanna.
 Our greatest of housefathers opposite
 Sits Lucy, who impelled thy Lady down
 When thou wast heading straight toward the Pit.
 But since Time speeds along thy trance to drown,
 Here let us pause, like prudent tailor who
 Patterns according to the cloth the gown;

*The Seraph
Gabriel*

*The Poet of the
Divine does not
need to take
thought for the
dignity of his
allusions.
Let us call him
an architect, with
an eye to sym-
metry. "Para-
diso" exceeds
"Purgatorio" by
only three lines*

And to the Primal Love turn we our view,
So that, on visionary wing upspeeding,
Thou pierce as in thee lies his radiance through.
Yet lest thou, peradventure, while receding,
Flutter thy wings, advancing but in thought,
Let grace be our petition, grace exceeding
Through her with power to help thee must be sought;
And do thou follow me with adoration
That from my word thy heart be severed not."—
Here he began this holy supplication:—

*Compare the
close of Canto v*

XXXIII

THE PRAYER OF ST. BERNARD. THE ULTIMATE VISION

"Daughter of thine own son, thou Virgin Mother,
Of the eternal counsel issued fated,
Lowlier and loftier than any other,
To such nobility hast thou translated
Man's nature that its Maker did not spurn
To make Himself the thing that He created.
Beneath thy heart was made again to burn
The Love by virtue of whose warmth withal
This Flower has blossomed in the peace eterne.
A living torch here art thou to us all
To kindle love, and down where mortals sigh
Thou art a fount of hope perennial.
Thou art so prevailing, Lady, and so high
That who wants grace and will to thee not run
Would have his longing without pinions fly.
Thy lovingkindness fails to succor none
Imploring it, but often is so free
As to anticipate the orison.
In thee is mercy, pity is in thee,
In thee munificence, in thee a host
Of human virtues are in unity.
This man, who hither from the nethermost
Pool of the world comes making observation
Of spiritual natures, ghost on ghost,
Now doth to thee of grace make supplication
That he by vision may uplift his being
Still higher toward the Ultimate Salvation.
And I, who never burned for my own seeing
More than I do for his, imploring pray
With all my soul, and pray for thine agreeing,
That thou drive every mortal cloud away
Which darkens round him, with thine interceding,—
Be the Chief Joy unveiled to him today.

*Compare the
Invocation to
Mary by
Chaucer*

Hear, all-prevailing Queen, my further pleading,
 Keep his affections through thy vigilance
 Sound for him, after vision so exceeding.
 Quell by thy watchcare baser human wants:
 Lo, yonder, Beatrice with all the blest
 Claspings their hands to thee are suppliants."—
 The venerated eyes, belovèd best
 Of God, attent on him who made the prayer,
 Showed us her pleasure in devout request;
 Then plunged into the Light Eternal, where
 We may not think of any creature turning
 An eye that penetrates so clearly there.
 And I who to the goal of every yearning
 Was drawing near, slaked, as was meet for me,
 And satisfied the thirst within me burning.
 Then Bernard beckoned to me smilingly
 To look aloft; but I already grew
 Of my own accord as he would have me be;
 Because, becoming purified, my view
 Now more and more was entering the ray
 Of the deep Light that in itself is true.
 Thenceforth my seeing was more than tongue can say,
 Yields our discourse before the Light Supreme,
 And violated memory falls away.
 Like him who sees while dreaming, and the dream
 Remains thereafter traced upon his feeling,
 While memory holds thereof no other gleam,
 Even such am I; for though the great revealing
 Fades almost all away from me, yet flow
 Its drops of sweetness in my heart distilling.
 Thus in the sun evanishes the snow;
 Upon the light leaves by the zephyr drifted
 The wisdom of the Sibyl perished so.
 O Light Supreme, who art so high uplifted
 From mortal thought, still let my mind with some
 Of what thou didst appear to me, be gifted,

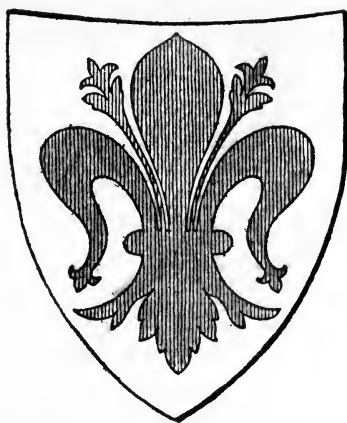
Cf. "In Memoriam," xcv:
 "Vague words,
 but ah how hard
 to frame". . .

And dower my tongue with so great masterdom
That one sole sparkle of thy glory be
Thereby transmitted to the folk to come;
For by some glimpses caught by memory,
And by some echo in these rimes, perchance
Better shall be conceived thy victory.
Pierced by the vivid living radiance
Methinks I had been lost, if by the sight
Bewildered, I had turned aside my glance;
And I remember, till I could unite
My gaze therewith, my hardihood to dare
The vision of the Goodness Infinite.
O plenteous grace, whence I presumed to bear
The stress of the Eternal Light, till thirst
Was consummated in the seeing there!
I saw in its abysmal deep immerst,
Together in one volume bound with love,
What is throughout the universe disperst:
Substance and accidents all thereabove
So interfused in property and mood,
That what I say gives but scant glimpse thereof.
Of this same fusion do I think I viewed
The universal form, for uttering
This word, I feel ampler beatitude.
To me more Lethë doth one moment bring
Than five and twenty centuries for the emprise
Whence Argo's shade set Neptune wondering.
So was my spirit gazing, all surmise,
Steadfast, intent, in absolute repose,
And evermore enkindled through the eyes.
In presence of that radiance one grows
So rapt, it is impossible the soul
Could yield to turn aside to other shows;
Because the Good, which is volition's goal,
All gathers there, and the deficient rest
Outside it, there becomes a perfect whole.

Now will my words fall even shorter, in quest
Of my remembrance, than the infant lore
Of him whose tongue is moistened at the breast.
Not that the Living Light I saw gave more
Than one sole semblance to my contemplation,
For it is always what it was before;
But by my gathered strength of observation,
One sole appearance, unto me thus seeing,
Was ever changing with my transformation.
To me within the luminous deep being
Of Lofty Light appeared three circles, showing
Three colors, and in magnitude agreeing;
And from the First appeared the Second flowing
Like Iris out of Iris, and the Third
Seemed fire that equally from both is glowing.
O but how scant, how feeble any word
To my conceit! and this to what I viewed
Is such, to call it little were absurd.
O Light Eterne, who dost thyself include,
Who lovest, smiling at thy own intents,
Self-understanding and self-understood!
That circling which in thee seemed effluence
Of light reverberated, by my view
Surveyed awhile in its circumference,
Within itself of its own proper hue
Seemed painted with the effigy of man,
Whereat my sight was wholly set thereto.
As the geometer, intent to scan
The measure of the circle, fails to trace,
Think as he may, some feature of the plan,
Such I at the strange vision of the Face:
How the image fits the circle, fain aright
Would I perceive, and how it there finds place;
But my own wings were not for such a flight—
Except that, smiting through the mind of me,
There came fulfillment in a flash of light.

*An instant of
perfect fulfill-
ment*

Here vigor failed the lofty fantasy;
But my volition now, and my desires,
Were moved like wheel revolving evenly
By Love that moves the sun and starry fires.



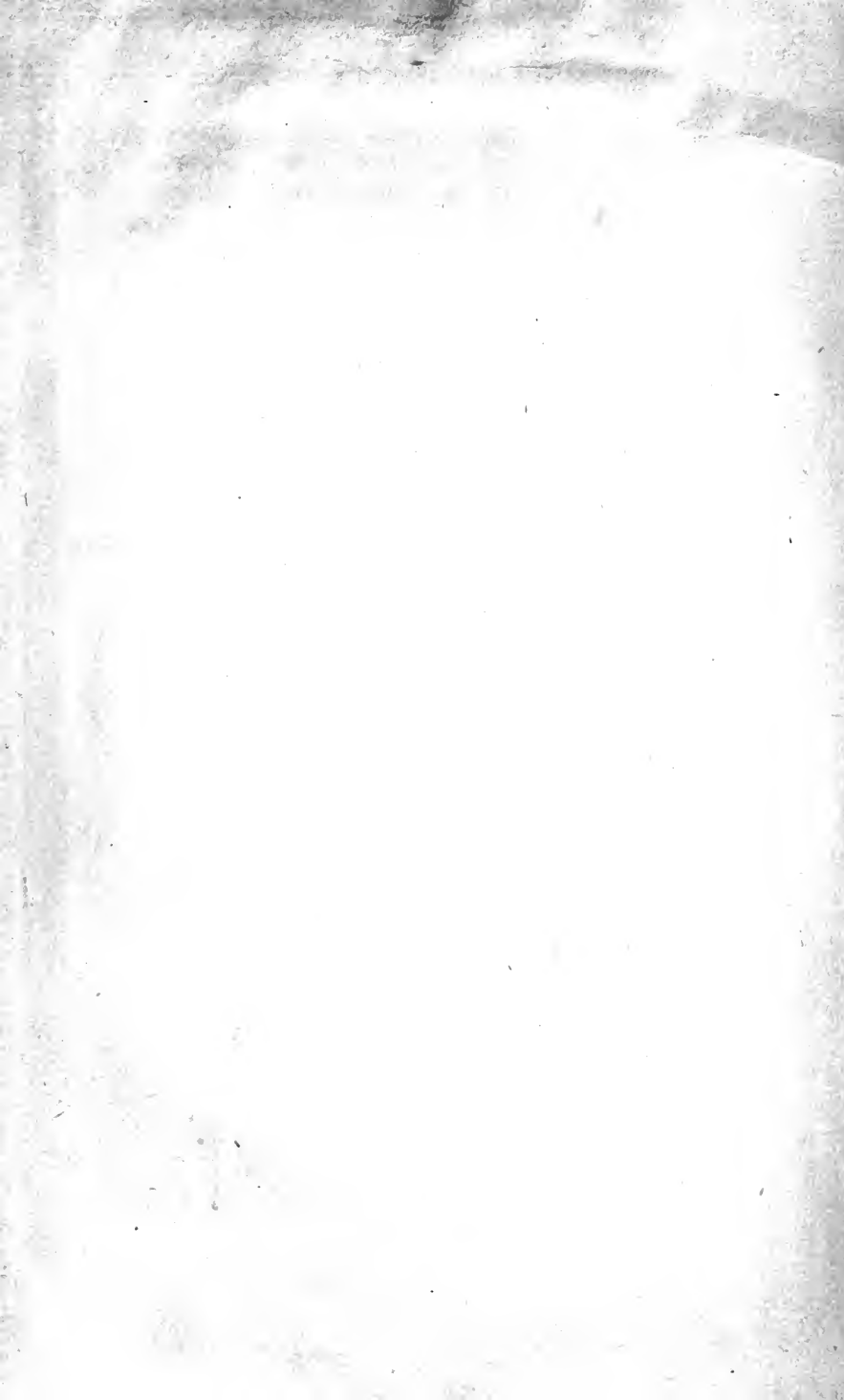
Some very fine specimens of the same.

One of the specimens of the same.

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